THE Political Miſchiefs OF POPERY: OR,

Arguments Demonſtrating,

I. That the **Romiſh Religion** Ruines all thoſe Countries where 'tis Eſtabliſh'd.

II. That it occaſions the loſs of above 200 Millions of Livres or 16 Millions Sterling, *per An.* to *France* in particular.

III. That if Popery were Aboliſhed in *France*, that Kingdom would become incomparably more Rich and Populous; and the King's Revenues would Advance above 100 Millions of Livres, or 8 Millions Sterling *per Annum.*

IV. That it is impoſſible that *France* ſhould ever be Re-eſtabliſhed, whilſt Popery is their National Religion.

By a Perſon of Quality, a Native of *France*; Author of *The Deſolation of* France *demonſtrated.*

LONDON: Sold by J. Harris, at the *Harrow* in *Little Britain.* 1698.

UMI

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TO
The Honourable
THE
Houſe of Commons.

THIS Treatiſe which I take the Liberty to Dedicate to your Honours, with all imaginable Reſpect, was publiſhed ſometime ago in French, and by ſeveral Perſons of Great Judgment, thought not Unworthy to be preſented to your view in Engliſh, becauſe of the Importance of the Matter, and the Profit which they thought might from thence redound to Church and State.

The deſign of it is, to prove by Political Arguments, (a Method New and Extraordinary) that the Romiſh Religion is the Falſeſt of any that hath hitherto appeared in the World, becauſe it is the deſtruction and plague of all Countries where it is Eſtabliſhed, and Ruins Nations more than any other Falſe Religion that we have yet heard of.

This I demonſtrate by the Inſtance of *France*, and make it evident, that Popery occaſions the loſs of above 200 Millions of Livres *per Annum* to that Kingdom; whence it follows, that even as to Temporals, the Kingdom of *England* reaps unſpeakable Advantages by the Reformation, which hath delivered her from that Cruel and Unſupportable Yoke.

I have

I have ſo much the greater Reaſon to hope that this Book will not be unacceptable to your Honours, becauſe it tends more and more to confirm the Proteſtant Religion in this Kingdom, for the defence of which, againſt the Tyranny of Popery, you have on all occaſions teſtified an ardent Zeal.

The tender Care and great Charity which you have manifeſted towards the poor Refugees, who ſuffer for the ſaid Religion; but above all, the Courage and Zeal you have diſcover'd in this laſt War, by ſparing nothing that was neceſſary for the preſervation of the Proteſtant Intereſt, have made it gloriouſly appear to all the Nations of the Earth, that you value neither your Treaſures nor your Blood, when there's a neceſſity of ſpending them in defence of your Religion; And in effect, there was no leſs at

Stake,

Stake, than the looſing or preſerving it, for your ſelves and your Poſterity; nay, I may ſay for the whole Proteſtant World, and together with that you muſt have loſt your precious Liberties, and all that is dear to you as Men and Chriſtians; That it would pleaſe God that by your Generous Example and Sage Reſolves, you may tranſmit to all ſucceeding Parliaments, that ſame Prudence, Magnanimity and Zeal, for the Maintenance of the Proteſtant Religion and your Publick Liberties, againſt all Attempts of Popery, is and ſhall be the conſtant Prayer of him, who is with all poſſible Submiſſion and profound Reſpect,

Your Honours

Moſt humble and
moſt Obedient Servant,

De Souligné

Grandſon to M. Du Pleſſis Mornay.

THE PREFACE TO THE READER.

About a Year ago, I published a Treatise, for the Service of this Nation, upon the present State of France, *Entituled,* The Desolation of *France* Demonstrated: *And there, in short, I made it evident, That Popery was the principal Cause of all the Misery and Ruin that hath befall'n that Kingdom. The Book was pleasing to this Nation in general; but some were apt to think I had aggravated Matters, and that the Condition of* France *was not so bad as I had represented it. Amongst others, a certain Gentleman of great Parts, was pleased to write a Manuscript upon that Subject, full of Wit, and diametrically opposite to what I had advanced, but did not think fit to publish it. The Events that happened since, have confirmed, in part, what I then said; whereupon that Ingenious Person hath acknowledged, in a curious piece lately published, That I had Reason on my side, for what I had writ in general, as to the Condition of* France. *But diverse other Persons of Worth, having wished that I would justifie the Proposition which I had advanced, in the same Book, viz.* That Popery occasions the loss of 200 Millions *per An.* to *France*; *which to them seem'd*

seem'd a Paradox, I thought my self obliged to satisfie their desire.

To this end I publish'd what I had writ upon that Subject sometime ago in French, that by the Judgment which others gave upon it, I might be the better enabled to conjecture what was proper to be Added or Corrected in the English Edition, which I now present to the Publick, with several Additions; and had done it sooner, but for some Reasons not fit to be here related. But I supposed besides, that People will have more Inclination to Read such Pieces now the War is over, during which they lov'd to hear of nothing but bloody Battles, and Princes Dethron'd, according to the humour of the Romans in Horace *his time, as he expresseth it in the following Lines,*

——Pugnas & exactos Tyrannos
Densum humeris bibit aure vulgus.

I doubt not but some people will say, That I write with too much heat against Popery: To which I reply,

1. *That those Persons don't know Popery well enough, nor have they ever examined it throughly. They are misled by some common Prejudices, and judge of that Religion not according to its essential Principles, and constant Practise, but only by the external Behaviour of some that profess it, as Laicks who are sometimes as well Polished, Civilized, Learned and Honest in outward appearance, as Protestants, and here those People stop without consulting the Scripture, or considering that the Doctrine, Morals and Tyranny of the Romish Clergy, are more becoming Devils than Men. I confess, that they are Men and Women, as well as others, and that there are People morally Honest among them, as there are among Pagans, Jews and Mahumetans; and even among the Romish Clergy, there are some who are honester as to the matter of Society, than their Religion obliges them to be. But those Gentlemen I speak of, think there's no hurt in their Idolatry, nor don't consider the Mischiefs their Religion does to all Mankind in general, because they think it never did them any; so that according to this Maxim of theirs, all Religions should be alike, for there are Rational and Moral People of all Perswasions.*

2. *I may Reply, That there was never any Protestant that had more Reason than my self, to write sharply against Popery, there having been no Man hitherto, who hath studied that Point*

Point so thoroughly as I have done, in Regard of the infinite Mischiefs, which it occasions to States, as will appear by the following Treatise.

3. *No Man can exceed bounds in expressing his Abhorrence of Popery, provided he forbear reflecting upon innocent Persons, as I have carefully done, for certainly the Malignity of the Romish Religion and Clergy, goes beyond all Expression or Idea; and if I have Reason on my side, as it appears I have, all honest Papists will think themselves obliged to me, for disabusing them, and if they can convict me of a Mistake, I am willing to bear the reproach of it.*

The Wits of this Age will perhaps find fault with my Stile and manner of Expression, and complain that it is dull and not genteel, for most People now a days look for a fine Stile in Books. But besides, that my Matter will not admit of a flourishing Stile nor Sallies of Fancy, I freely own, that I am none of those who are fond of the Title of a fine Wit, an Orator or Polite Writer; I am content if, I can discover, in my rude Method, such things as are of the highest Importance, and Use to Men and Christians, which no body else hath taken notice of. And I hope that those who love Solid and Important Discoveries, and the Order and Good of the Commonwealth, will do me Justice. Those that have finer Pens than I, may perhaps Handle this Subject better after me, Correct my Faults, Supply my Defects, and Add to my Discoveries, it being a Maxim as true as common, Facile est inventis addere.

For my own part, I must confess that I expect more from Works of this nature, towards the Destruction of Popery, than from all the Books of Controversies that shall be writ hence-forward. Great Men never Read them, and for the most part, they govern themselves meerly by sensible Reasons and Visible Interest. Those that I propose here are Uncontrovertible, beyond all Exception, and Intelligible to People of the meanest Capacities, if they have but patience to hear them; so that all that remains to be Controverted, is the degree of the Mischief occasioned by Popery, and whether it be so great, as I have represented it or not.

I have chosen to insist on the Instance of France, *to prove the infinite Malignity of the Romish Religion, rather than on that of any other Popish State, because that Country is best known to me, and that last year I undertook to make it appear that*

the Ruin of France *proceeded mostly from Popery; so that this Treatise is an Appendix of that.*

I am forced contrary to my inclination, to represent the Mischiefs of the Government of France, *but what I say is the Truth, and with no design to offend any Man, my intention being only to display the desperate Malignity of Popery. I own that those who Govern in* France, *are endowed with many great and rare Qualities, but Popery perverteth continually either to Stifle them, or to Employ them to base and pernicious Ends. There is nothing more certain than that all would do well there, were it not for the Popish Clergy, and especially the Jesuites, who carry the chief Sway in that Nation.*

I propose no other end to my self in this, but to serve the Church of God, and my present Country the Kingdom of England, *in which I have hitherto found some Bread, and where I hope I shall not be suffered to starve in time to come: Whereas on the contrary, I have been rob'd of all in* France, *for serving God according to my own Conscience; and it's probable that if I and others had staid there till now, we should not only have been depriev'd of our Lives, but had the same endeavours us'd to ruine our Souls, that have been made use of to ruine those of others.*

And moreover, it may be easily evinced, that all I say might be of infinite advantage to France, *if she knew how to make use of it, seeing she might thereby become abundantly more Rich, Potent and Happy, than ever she was; So that in this respect I discover a thousand times more Love for* France, *than those do who Govern her, or than indeed she discovers for her self.*

THE

THE
Translator's Letter
TO THE
Book-Seller.

SIR,

THE following Book being now Translated, must take its Fate in the World. The Worthy Author hath performed his part to Admiration, and as it became a Grandson of the Great *du Plessis Mornay*, though under a much greater Disadvantage than he: The Grandfather when he wrote his Books, which have eterniz'd his Fame, was one of the chief of the Protestants of *France*, (then a flourishing and formidable Body,) and abounded in all things necessary for his Undertaking; but the Grandson, on the contrary, hath had much ado to escape with his Life, and is cast upon our Island as part of the valuable Wreck of that once renown'd Protestant Church: Yet in that forlorn Condition, with little encouragement from Men, and as little help of Books, he hath given us many proofs of his Zeal and Abilities to serve the Protestant Interest. His Book Entituled, *The Desolation of* France *demonstrated*, &c. met with deserved Applause; and if the dignity of the Subject, depth of Thought, and strength of Argument, have any influence upon Mankind, there's no Reason to think that this he now offers to the Publick, can meet with less.

As for the Translation, which is my own part, you know I have performed it during a hurry of other business; so that if it be passable English it is as much as you can expect.

The

The Author will bear me witness, that I have kept to his Sense, and indeed, as there is something uncommon in his Thought, there is the same in his manner of Expression, which is more adapted to inform the Judgment, than to please the Fancy, and therefore to have attempted to set off or rather to disguise by flourishes of Stile, what the Author designed should be intelligible to every one, would have been an injury to the pattern he hath set me.

I have nothing to add, but that as in the last Century God raised up many great Men to discover the False Doctrines of the Romish Church, which made such People as had any due regard to their Salvation, to *come out of her*. Who knows but that the same Providence, by raising up others to discover the Political Mischiefs of that Religion to Kingdoms and States, may thereby stir up the Kings and Princes of the Earth to hate *the Whore, and burn her flesh with fire*. That this may be one of the effects of this Book (the best, if not the only Treatise that ever was writ upon the Subject) and that it may Answer your Expectation, and Procure the Author that Respect and Esteem, which he deserves from all good Men, is the unfeigned wish and hearty desire of

Your humble Servant,

G. Ridpath.

ERRATA.

PAg. 2. line 27. less read *more*. p. 56. l. 34. r. *Flesh-meat*. p. 59. l. 27. r. *bought in Lent*. p. 60. l. 7. *VIOLENC* r. Violence. p. 113. l. 5. r. *But when shall they be able to do it?* p. 119. l. 6. as r. *an*.

Political

Political Arguments, proving that the Popish Religion ruines all those States where it is the Publick Religion.

TO justifie my Proposition, I will make it appear in Eighteen Articles, that the Popish Religion occasions the Loss of above 200 Millions of Livers *per annum* to *France*.

The I. Article which concerns this affair, is the Cheats of the Clergy, by which they pillag'd the People to the Value of 40 or 50 Millions *per Annum*, Thirty years ago, when the Kingdom was in a good condition. Part of the Methods they took to do this were as follows.

The Chief are their Masses, which they say for the *Living*, and the *Dead*, *viz.* to deliver the Souls of the Deceased, not from Hell, but from a place (unknown to Scripture, nay to God himself) which they call Purgatory; and to expiate the Sins of the *Living*, who either pay for those Masses, or assist at saying them. This is the Clergies Greatest Traffick, and that which contributes most of any thing to retain all Popish States and Kingdoms under the Pope's Tyrannical Yoke, by the multitudes of Priests and Monks that it entertains, who are as so ma-

ny Armies to ſupport that Uſurper, and who render him Maſter of all thoſe Kingdoms. There are Churches where above 50 or 100 ſuch Maſſes are ſaid every day upon a great number of Altars, as they call them, which raiſes Subſiſtance for a great number of Prieſts & Monks, and did formerly maintain a greater number.

It is here proper to be obſerved, that to the end they may entertain the greater number of 'em, at the ſame time they recommend the Maſs as the principal part of Divine Worſhip and Religion, and oblige the people to frequent it every day; the Prieſts are ſtrictly forbid to ſay above two *per diem*, except in ſome priviledg'd places, as in *Picardy*, and the Country of *Artois*, becauſe the Pariſhes there are poor and ſmall. Which makes it plain that they have no eſſential Reaſon why a Prieſt may not ſay divers Maſſes in one day, but that the Court of *Rome* was reſolv'd to maintain as many of her Penſioners or Life-guard men, at the Charge of others, as ſhe could. The Parliament of *Paris* hath regulated their pay at 12 *d. per* Maſs, and in divers Provinces they have not above 5 *d.* or 6 *d.* apiece, which is as good, at leaſt, as the pay of Horſe and Foot, tho' they be more uſeful, and their Calling leſs dangerous.

Abundance of Maſſes are ſaid for the Cure of Diſeaſes, both in Men and Women, Children, Beaſts and Birds; as Hogs, Dogs, Geeſe, *&c.* as alſo for a happy Journey, ſafe return of a Ship, a happy Marriage; as alſo for meer trifles; as for the finding again of a loſt Ring, Fork, Spoon, *&c.* Nay ev'n for ſucceſs in

in an Aſſaſſination or Plot againſt a Prince, or a Robbery, &c. That is to ſay, they do really ſacrifice (as they themſelves pretend) the Body of Jeſus Chriſt in all thoſe caſes, and many others of the ſame nature. Being herein more blind than the very Pagans, who thought it enough to offer ſome Cakes, or to ſacrifice ſome low-priz'd Animal to their Gods and Goddeſſes, when they pray'd them to ſucceed their deſigns, according to that of the Poet:

———*O pulchra Laverna*
Da mihi fallere, da juſtum ſanctumq; videri
Noctem peccatis & fraudibus objice Nubem,
———*& tibi farre litabo.*

Which may be Engliſhed *ad ſenſum* thus.
O fair *Laverna*, pre thee never fail
Ore all my Villanies to ſpread a Vail,
And thou ſhalt have thy fill of Cakes & Ale.

I am alſo well aſſured, that in order to bring Money into the Prieſts Pocket, they have in ſome places introduced a Cuſtom of playing at Dice and Cards for Maſſes, as well as for Prayers, and he that loſes pays the Prieſt, who does really next morning, as he pretends, ſacrifice Jeſus Chriſt, (but in an unbloody Sacrifice however) for the Expiation of the Winners Sins and Crimes, how heinous ſoever they may be. I own that I never ſaw them play for Maſſes, but have divers times ſeen them play for Prayers, and know no reaſon why they may not as well play for the other. In the time of Pope *Leo* the Xth. the Preachers of Indulgence

plaid for the pardon of the Sins of Towns and Cities in *Germany*. They get alſo Money by thoſe Maſſes another way, which is, that thoſe who aſſiſt at them do many times put Money into the Box, which falls all to the ſhare of the Prieſts.

Sometimes it happens that a dying perſon orders 100, 1000, 6000 nay 10000 Maſſes to be ſaid for the repoſe of his ſoul after his death for which his Heirs pay thro' the Noſe. There are very few Roman Catholicks who are not guilty of this Weakneſs at their death, but if ſome of thoſe who underſtand better, deſpiſe thoſe fooleries upon their Death-bed, their Friends who are not ſo well informed, are ſure to order Maſſes for them, and pay the Prieſts for their pains; nay, the very pooreſt of them always take care to have ſome Maſſes ſaid.

Beſides this, there's every year an Anniverſary, as they call it, for moſt people which have left any Eſtate behind them, or whoſe Friends are well to paſs, that is to ſay a Maſs Sung for the Soul of the deceaſed, by a great number of Prieſts, ſometimes 50 or 100 together; who muſt all of them be ſplendidly treated afterwards, where they uſually fuddle themſelves, and each of them muſt have a piece of Money beſides.

It is then upon the account of the great Profit which the Maſs brings to the Clergy, that they have made it one of the moſt eſſential parts of their Worſhip.

The Invention of their Fraternities or Brotherhoods, is another grand Method, by which they

they pillage the people, who being as Ignorant as Pagans, the Monks take advantage of it, and perſwade them that whoever enters into the Order, ſhall have a ſhare in the Merits of the ſame, nor do they admit them without a conſiderable Preſent at firſt, which they oblige them to repeat from time to time. Sometimes there are people of Quality of both Sexes, nay, even Generals of Armies, that have been much eſteem'd in the World, who do ſo far forget themſelves, and become ſo weak, as to deſire to die in the Habit of theſe raſcally Monks, who impoſe upon them ſo far as to make them to believe that they cannot fail of being ſaved and of going directly to Paradice, without touching at Purgatory, provided they die in the habit of their Order; and that the habit of their St. *Francis*, is as much worth as the Baptiſm of Jeſus Chriſt. Many conſiderable Perſons in the Courts of Juſtice, and abundance of others are guilty of this Weakneſs as well as ſilly Women; Whence it comes to paſs that they ſerve the Order, into which they have entred, with all their might; and it may be juſtly ſaid that they divide the Kingdom into diverſe Factions, who are in a continual Conſpiracy againſt God, and the King, and their Neighbours; for as thoſe different Orders ſubſiſt and enrich themſelves meerly by the Idolatry, Superſtition and Ignorance of the People, they foment it as much as they can, and engage in the Intereſts and Deſigns of the Court of *Rome*, to favour the ſame againſt the King and the State, and every one of thoſe Orders hate and deſpiſe

one another, both out of a principle of Envy, and becauſe they know one another at bottom; and then their Devotioniſts, who are join'd to their Fraternities eſpouſe all their Paſſions, Quarrels and Intereſts.

Thoſe Monks do likewiſe perſuade abundance of Silly Women of Quality and others, to enter their very Sucking Infants into their Fraternities, perſuading them that there's no better method to make them to Live; inſomuch that ſometimes we ſhall ſee thoſe poor little Creatures muffled up in a Monks Hood and Caſſock, by which the Order loſe nothing.

Another method made uſe of by the Eccleſiaſticks, to catch the Wealth and Subſtance of the People is their *Indulgences*, which they obtain of the Pope from time to time, for ſome Churches or Monaſteries, which whoſoever Viſits, during ſuch a number of days, which ſerve as a Fair, or ſo many Market Days to the place, ſhall infallibly receive a Pardon of all their Sins, provided they give bountifully alſo to the ſaid Church or Monaſtery; for that is always to be underſtood, and there are very few but what give more or leſs in ſuch caſes.

Another of their Baits to fiſh for the Peoples Money, is the Holy Relicks as they call them, in their Churches, Monaſteries, and Convents. And when the Peoples Devotion grows cold for the Old Relicks, they never fail of bringing New Shrines or Boxes full of New and Freſh. And ordinarily they ſay they come

come from Holy *Rome*. It is well enough known, that oftentimes thoſe Reliques are pieces of Paſt-board faſhioned like Bones, ſometimes they are the real Bones of an Humane Creature, and ſometimes of Beaſts, as it hath been often proved; the Prieſts and Monks making it the Matter of their Diverſion to inſult over the fooliſh Credulity of the People in this Impudent manner, and yet at the ſame time make them pay for Seeing and Touching thoſe Reliques.

There are alſo Miracles to be performed from time to time, when the Prieſts and Monks pleaſe, by the Statues, Images, or Bones of ſome dead Man or Woman, under the Name of Reliques or Shrines of ſome Saints, as they call the Bones and Boxes in which they keep them. Thoſe Miracles are of great Advantage to the Clergy, for by this means they bring abundance of Offerings to their Churches and Chappels.

There are moreover Legacies, Dirges and Donatives, whether they be Voluntary by Perſons whom they have Seduced, or Suborn'd, or altogether falſe, which the Prieſts or Monks forge, in order to diſpoil Families, whereof the World has had Millions of Examples, and ſome ſuch happen every day.

Auricular Confeſſion is alſo one of their moſt Gainful Inventions, by which they Shear their Flock four times a Year. There are few People who don't at ſuch times give them a Piece of Money, eſpecially thoſe who are guilty of Great Crimes, and thereupon they

receive Abſolution, provided that together with this they do ſome little troubleſome thing, which the Prieſts impoſe upon them under the Notion of Penance, the better to colour that Infamous Traffick, and to make the People believe that 'tis not for the Money they Abſolve them, for that would appear odious ev'n to the moſt diſſolute Wretch in the World. I take no notice here of the great Advantage the Pope and his Clergy make of this Confeſſion, to dive into the Secrets of Princes and Grandees, and of all People in General, that ſo they may make their own uſe of it, and take their Meaſures thereupon to pry into the greateſt Secrets of Men and Women, which gives the Eccleſiaſticks an opportunity to Debauch all the Sex, or to ſqueeze Money out of them; for by this means they *lead Captive ſilly Women, laden with Sins, and carried away with divers Luſts*, according to the Words of the Text.

There's another thing very Gainful to the Romiſh Clergy, and that is Burials, not only in that they ſell the Ground at a dear rate in their Churches and Convents, and that they make a great deal of Profit as I have ſaid already by Maſſes for the Dead, but they get alſo a great deal of Money for the ſinging of a multitude of the Prieſtly-herd at ordinary Interments, where there is commonly a great number, who have each of them a piece of Money and a good Treat, at which they uſe to ſuddle themſelves, as well as at the Aniverſaries above-mentioned.

I don't

I don't here condemn a reaſonable Allowance for one or two Miniſters or Prieſts who go before the Corps, and cannot ſubſiſt without thoſe little Profits, or who are there to comfort the Friends of the deceaſed, or to inſtruct the Company, by putting them in mind of their Latter End; or to Preach the Funeral Sermons of Perſons of great Merit; but I condemn only the great Exceſs of that pretended Church, in imploying ſuch a great number of Prieſts at Funerals without neceſſity, who ſing in the Streets like ſo many Prieſts of *Bacchus*, things which neither the People, nor the greateſt part of themſelves underſtand, and which occaſions a great Charge to the Friends of the deceaſed, who frequently have not one bit of Bread left after they have paid for the Funeral, and the Maſſes, that are to be ſaid afterwards for the deceaſed. In my time it was a Complaint at *Paris*, that the meaneſt perſon, ſuch as a Footman, could not be Buried for leſs than four Piſtoles. Perhaps the Court has moderated the Charge, ſince they have erected ſo many Offices of Buriers of the dead, and Criers of Burials, and that there's a Tax as I am inform'd of eight Crowns laid on every Burial for the King; for it would be very hard that the Prieſts and the King ſhould ſqueeze ſo great a ſum from the Poor People all at once upon this Account.

The Gain which the Prieſts have by Marriages and Baptiſms, is alſo very Exceſſive. Let them in Gods Name have ſome Profit thence as the Miniſters have in *England*, who cannot

cannot ſubſiſt without it, but this matter ought to be moderated, and there ſhould be a diſtinction made betwixt Poor and Rich. At preſent I confeſs, that thoſe profits of the Popiſh Prieſts in *France* are much diminiſhed, becauſe as times are now, there are but few Marriages or Baptiſms in that Kingdom.

Theſe are the moſt General and Common Methods that the Idolatrous Clergy of *France* make uſe of to cheat the poor Ignorant people of their Money and Subſtance.

I take no notice here, of what they gain by their Schools and Boarders, becauſe it may be ſaid in ſome ſenſe, that what they gain that way is honeſtly got: Yet herein alſo they occaſion a loſs to the State to which they are commonly Enemies. And hereby they do likewiſe take the Bread out of the Mouths of abundance of School-maſters, who are Honeſter Men than themſelves, have nothing elſe to Live on, have Families to Maintain, and pay Taxes to the King proportionably to their Income. Whereas thoſe Eccleſiaſticks have enough to Live on without teaching School, being for the moſt part too Rich already, and on the other hand, they pay almoſt nothing to the King, ruine the Kingdom, and have no Families to Maintain. Nay that which is worſe, they acknowledge a Foreign Authority, *viz.* that of the Pope, to be Superior to His Majeſties Authority, and they are accuſtomed to inſpire their Scholars with thoſe injuſt and pernicious Sentiments, as alſo a Falſe and Baſtard Devotion, which enclines

them

them to ſhake off all Subjection to their Parents, to make themſelves Jeſuits, or Prieſts of the Oratory, and to give their Eſtates to the Order into which they enter themſelves, or at leaſt to make their Relations pay them a good Penſion, of which the Convent reaps the Profit. They do likewiſe corrupt thoſe Children in another manner, at leaſt the Jeſuits labour under the Scandal of it, and indeed there's no wickedneſs of which they are not capable.

The other Monks who neither keep Schools nor Boarders, do nevertheleſs ſeduce abundance of Young People, under pretence of Confeſſing them, and by Vertue of the Credit which they have to creep into Houſes, they enſnare and ſeduce alſo the Parents to become Monks and Nuns, and to give them their Eſtates, eſpecially in the time of Widowhood, nay ſometimes they perſuade them to be Unmarried on that account, and ſo create Diviſions betwixt Man and Wife, and their Children. They do likewiſe Debauch their Wives and Daughters, know all the Secrets of Old and Young, and make their own Advantage of the Weakneſs of every one.

In many places the Nuns do likewiſe take young Boarders, who oftentimes learn ſomewhat elſe than Virtue among them, and by degrees they perſuade them alſo to turn Nuns, eſpecially if there be any profit to be had by it to the Convent, for the Relations of the Girls give them either a conſiderable ſum of Money for ever, or a good Annual Penſion, which

which is ſo much loſs to the Capital Stock of the Kingdom, ſeeing it falls into Mainmort or becomes Dead.

There are alſo many of thoſe Convents, both of Monks and Nuns, who for Money take in the young Baſtards of Perſons of Quality, that would not have the thing known, and many times they make away with 'em; there have been found in Ponds, Ciſterns and Houſes of Office, ſeveral Corps and Bones of thoſe poor Infants.

They plunder the people alſo by their Tapers, Wax-candles and Torches, which they uſe in Grand Proceſſions; for they oblige the people to furniſh thoſe things, and all that is not ſpent belongs, as they alledge, to the Church, that is to ſay, to the Prieſts or Monks. It is well enough known, that on certain days, which they look upon as great Feſtivals, they oblige every Corporation or Company, in great Towns, to furniſh huge Torches, each of which does ſometimes repreſent an Hiſtory of the Old and New Teſtament, or fabulous Legend; or ſometimes they will have the Images of 5 or 6 Perſons, or as many Beaſts, in Wax at large, ſo weighty that they muſt have 10 or 12 Men to carry one of theſe Torches. Twenty ſuch they carry in Proceſſion, which coſts more ſometimes than 10 or 20000 Livres; and the profit of this is to be reap'd by their Clergy, at the Expenſe of the poor Idolatrous People. This is chiefly to be ſeen on that day, which they call the Feaſt of God, for the Popes, good Men, have thought fit that God ſhould have a Feſtival, as well as *Dominic*, *Loyola*, *& Xavier*, &c.

And

And if the Inquiſition were eſtabliſhed in *France*, as many people imagine it may be done in this Reign, which however, I believe not, it would ſtill pillage the Nation more, as it hath done *Spain* and *Portugal*.

There's yet another ſecret way, that the Monks are charged with uſing, to levy a great Summ of Money upon the People and their own Devotioniſts, all at once, which is thus, When their Convent and its Dependencies, or their Church, is old and does not pleaſe them, they ſet it on fire themſelves, and then make heavy Lamentations for that ſad Accident which it hath pleaſed God to permit, and then they go a begging for Money to Re-build what is burnt. If it require 30000 Livres, more or leſs, to Re-build it as it was, they will raiſe at leaſt 100000 upon the people, leaving always the work unfiniſhed, and give out, that the Summs raiſed were but very ſmall, and not enough to carry on the Work; for none but themſelves know perfectly what is given, or what the building hath coſt, becauſe they take care that no body ſhall be acquainted with their Affairs, and ſo this furniſhes them with a pretence to beg conſtantly, and to procure Legacies from ſome ſilly people when a dying, on pretence of finiſhing that Work.

There are many Orders who ſell little Relicks, that they ſay have been Conſecrated by the Pope, and Beads that have touch'd ſome Miraculous Images. The Carmelites have what they call the Apparel of the Virgin, *&c.*

The

The Holy Days are moreover very gainful to the Eccleſiaſticks of all ſorts, becauſe the people go to Church on thoſe Days, with more Devotion than on Sundays, cauſe abundance of Maſſes to be ſaid, and beſides paying for them, give Money alſo to the Box. Thoſe Feſtival Days are like ſo many Fairs, wherein the Clergy make Money of their Merchandize; They are likewiſe very advantagious to the Pope, not only in that they contribute to the Enriching of his Eccleſiaſtical Troops, which he entertains, as I have already ſaid, at the Expence of thoſe whom he has brought under his Yoke, and of whom, he aſſures himſelf more and more by that Method, both by weakening them, and keeping in their Kingdoms Armies and Garriſons, of Prieſts and Monks, who have Sworn to him, as being in their Opinion, Superiour to the King, and having a Right to claim Obedience from him in every thing; ſo that they are conſtantly ready, either to revolt or to kill Kings, when the Pope deſires it, or when Princes would have them contribute to the Charge of the State. But thoſe Feſtivals we now Treat of, are above all advantagious to the Popes in this, that they raiſe him above all humane Authority; nay, above that of God himſelf; for 'tis they who have Inſtituted or Authoriz'd all thoſe pretended Holy Days, by which they give Laws to the Conſciences of Men, and oblige them to Adore and Invoke whom they pleaſe, and for the moſt part Villains, that is to ſay, the Popes themſelves and the Miniſters of their Tyranny; and

and by this means the Popes don't content themſelves to be Ador'd while they live, but they hope to be Invok'd and Ador'd after their death. They have alſo this Satisfaction thereby, that they ſee the Holy Days of their own Appointment, more devoutly obſerved than thoſe of God's Appointment, which is the Sabbath. Thence alſo they reap another grand Advantage, *viz.* the Money which they ſqueeze from the people for Canonizing ſuch and ſuch Saints.

I muſt not forget here, the profit which they make by Means of their Father *Tirrier*, or Title maker, as they call him, eſpecially in the Religious Communities, for whom he forges Titles, that they may bereave the Laicks of their Eſtates.

The Popes having erected Marriage into a Sacrament, is alſo a gainful Contrivance for the Clergy; beſides by this means they render themſelves Judges of the Birth and Legitimacy of the Children of Princes and Great Men, which keep them in a dependance upon the Popes; for under pretext that Marriage is a Sacrament according to them, and that the Pope is the Sovereign Judge of Sacraments, he can Baſtardize or Legitimate whom he pleaſes.

They often attempt to draw within their own Cogniſance, all Teſtaments, Treaties, Acts and Contracts 'twixt Man and Man, under the pretext that the Oaths, by which they are confirm'd, are Matters whereof the Violation concerns the Conſcience. In this manner they would render themſelves abſolute Maſters of all

all the Eſtates, as well as of the Quiet and Honour of Mankind.

The Exemption which the Eccleſiaſticks plead from the Ordinary Courts of Juſtice, occaſions a great diſorder in Society, of which the Popiſh Clergy make their Advantage.

They get Money alſo by granting diſpenſations, for eating Meat in *Lent*, and at other times.

They alſo ſqueeze Money from ſick Perſons, or their Friends, for carrying their pretended Sacrament and Holy Oils to them.

Their Miſchievous Clergy have a great number of other Methods, to plunder the people of their Subſtance, and they invent new ones from time to time, or extend and enlarge the old ones.

I confeſs, that all the Riches of which the Clergy do thus cunningly bereave the people, is not abſolutely loſt to the Kingdom, becauſe they either ſpend it themſelves, and ſo it circulates again among the people, or elſe they hoard it up, by which they do great prejudice to the State; but however, ſoon or late the Money comes out of their hands, at leaſt after their death, and has its ordinary Courſe among the People: But it is certain that this Money would have been much more profitable to the State, had it been in the hands of thoſe addicted to Trade, Husbandry or Handicrafts, and who have Children to breed up. All Men agree, that Money robb'd or taken upon the High-way by Villains, and ſpent laviſhly, as it always happens in that caſe, or that Money got at

Game

Game by profeſſed Cheats, would do much more good to the State, if it were in the hands of induſtrious Citizens, and thoſe that are uſeful to the Commonwealth, than in the hands of ſuch Profligates. And hence it comes to paſs that in all Countries, where there's good Diſcipline, theſe diſorders are puniſh'd, tho' the Money that they rob and cheat people of, does not go out of the Kingdom. It ſignifies nothing to tell me, that the Money which the Prieſts catch by theſe Methods, is given them freely; for grant it be ſo, the State being ſo much dammag'd by it, ought not to ſuffer it. The Maſter of a Family, who wants management, does often times waſte his Eſtate to little purpoſe, tho' he does it willingly, yet he is nothing the leſs injurious to his Family and Creditors, and therefore the Magiſtrates in ſome well-govern'd Countries, appoint a Guardian over ſuch, and that many times too at the requeſt of their Children. But moreover, 'tis not true that the ignorant Papiſts give their Eſtates willingly to the Prieſts, for they are the poor people whom *they have made drunk with the Wine of their Fornications*, according to the Scripture-phraſe, that is to ſay, with their Idolatries and Superſtitions, threatning them with Hell and Purgatory, if they don't give them, and promiſing them Heav'n if they give. Therefore thoſe who believe their Follies, are under a Moral Neceſſity of giving them.

It may be truly ſaid, they rob the people of all they get in that manner, ſeeing the more they give that way, the leſs they have to main-

tain their Families, carry on their Trade and to breed up and give portions to their Children.

If they imployed that which they rob the people of in Trade, Handicrafts, Manufactures, Husbandry or Fishing, it would still remain a great piece of Injustice and Disorder, but the State would not suffer so much by it. If they imployed it in Buildings, profitable to the Society, or purchasing Jewels, or lasting Moveables, the State would not lose so much by it, but many times they spend it in excess of Eating and Drinking, and other lewd Debauches; or otherwise hoard it up in their Coffers, or turn Usurers.

If those Ecclesiasticks had not enough to subsist on, without all those cheating Tricks above-mentioned, it were much better for the people, how useless soever they may be, to make a publick Fund, for their maintenance, than to suffer them to follow the Trade of Cheating; as all Men agree, it were better for them to provide thus for other Robbers and Cheats, if it were found to be an effectual Method to divert them from that wicked way of Living. But it hath always been thought, that it would be ineffectual as to Highway-men by Profession, and we may say the same, as to the Popish Clergy, who for the most part have enough to subsist on without cheats; yet they find what they catch that way, sweeter than all the rest, and look upon it as the Fruit of their Cunning and Parts. The shortest way then, would be to suppress six parts in seven of all those Ecclesiasticks, which would be a good thing, even for

for themſelves, becauſe by that ſort of Robbery, they not only deſtroy their own Souls, but alſo thoſe of the people, whom they have bewitched and beſotted, ruining beſides a vaſt number of Families; and thus by their pernicious Example, inſtruct and bring up all the World to Impoſture, Cheating and Hypocriſie, and make people to conceive Monſtrous Opinions of the Deity, by transforming the ſame either into a Brutiſh Idol that hath no underſtanding, or into a Dæmon as wicked as poſſible.

So that all being conſidered, I do verily believe, that without reckoning the Scandal occaſioned by theſe diſorders, there was no leſs than one third of loſs to the Kingdom, by thoſe 40 or 50 Millions which all thoſe Cheats brought to the Popiſh Clergy of France before this War.

If it be ſaid, that there are many other uſeleſs lewd Fellows, that plunder the State as well as the Clergy, that does not one whit excuſe them, nor thoſe who ſuffer ſuch diſorders, and might eaſily prevent them. But on the contrary, the more there are of others, the fewer there ought to be ſuffered of theſe who are doubly hurtful, as being contrary to the Salvation of the peoples Souls, and the Welfare of the Government.

The II. Article relates to the exceſſive multitude of Eccleſiaſticks in *France*, which are ſix to one in *England*, their reſpective proportions and extents being conſidered, (and

yet it is known there are more in *England* than in any other Proteſtant Country) whence it appears, that there are proportionably ſo many more people in *France* that don't work, being idle Fellows for the moſt part, altogether uſeleſs, nay, do a great deal of miſchief. They are computed at 300000 altogether Males and Females, whereof I am ſure 40000 Males would be ſufficient for the Service of their pretended Church, ſuch as it is; ſo that there remain 260000 uſeleſs Eccleſiaſticks.

Then it is to be obſerved, that 300000 Adult Perſons, ſuch as they, are worth double the number of others taken out of the common Maſs of People, eſpecially if we conſider that the greateſt part of thoſe Eccleſiaſticks are Males. Lets reckon the Work then to which thoſe 260000 uſeleſs perſons ought to apply themſelves, if the World were not turned upſide down, only at 3 *d. per* Day one with another, without Victuals; and let us ſuppoſe alſo, that they work 300 days in a year, the unprofitable Holy Days being aboliſh'd, that amounts to above 11 Millions 500000 Livres *per Annum* pure loſs. I am willing to abate a Million and a half for the Lace, Points, *&c.* made by ſome Nuns, and for what ſome poor Prieſts and Monks work in their Gardens, yet there remains ſtill above 10 Millions of pure loſs, without taking notice of the Contagion of their bad example of Idleneſs, which corrupts the people, and beſides 'tis certain that they ſpend their time in doing miſchief.

I take

I take no notice neither of their Maintenance, which is ill beſtow'd, and another Robbery that they commit on the Nation, ſeeing it ought to be imployed in maintaining others, who are more uſeful, and have ſo much the leſs, as thoſe Eccleſiaſticks have too much, who are as Drones that eat up the Honey of the induſtrious Bee. This Article amounts to as much as the other; for theſe people, as I have ſaid, own, that by their Profeſſions, they are not to Work nor to Marry, and ſo devour the reſt of the laborious people that have Families. This, I ſay, is a Robbery upon the Commonwealth, according to that Axiom, *Non Nobis nati ſumus ſed Patriæ & Liberis.* We are not born for our ſelves, but for our Country and Children.

Some ignorant people will perhaps ſay, that they pray to God for others: I Anſwer, That others either do pray, or ought to pray for them; So that, as to that matter, they are ev'n with them. But I can tell them beſides, that God doth not regard the Prayers of the Wicked, and their Clergy are every whit as Idolatrous and incomparably more Vicious than the People, and that which is worſe, do make them Idolaters and Seduce them a thouſand ways.

God alſo hates the Worſhip and Prayers of Idolaters and Hipocrites, eſpecialy Seducers, and chiefly when they call themſelves Chriſtians, becauſe then they make Jeſus Chriſt the Author of their Idolatry and ſtrange Worſhip, which is the greateſt of all Impieties.

Article III. *Mendicant-Friars* in particular, are a very great charge to the Kingdom, all of them being abſolutely needleſs, whereas amongſt the Secular Clergy the Biſhops with a few Canons, Curats, and Prieſts, are neceſſary and fit enough for the ordinary Service of their Church, ſuch as it is; and thoſe Begging Friars are ſo much more intollerable than the Endowed Monaſteries, as by their voluntary Begging and Lazineſs, they are very chargeable to the People, who maintain them richly one way or other. For ordinarily they Eat the beſt, and Drink abundance of Wine, whilſt many Honeſt people who are uſeful Subjects in the Kingdom, have much ado to get Bread by their Labour. Thoſe wretched Monks are alſo highly injurious to the real Poor, who are robb'd of ſo much Alms as thoſe Idle Bellies receive. They are moreover greater Hypocrites, and more Ignorant than the reſt of the Clergy, and abundance of handſome Young Women chuſe them for their Confeſſors, becauſe of their ſeeming Devotion and Mortification, under which pretext they commit a deal of Uncleanneſs. It's ſuppos'd that there are above 60000 of thoſe Monks in the Kingdom; let us reckon then that they coſt the Kingdom but 6 *d.* a piece *per* day one with another, that will exceed ſix Millions of Livres *per annum*. This is the leaſt they ſpend, for moſt part of them live in Good Cities or Towns, where they fare deliciouſly, but take care as much as they can to conceal their good Chear, becauſe that would

prevent

prevent the Peoples giving them ſo much, I have ſeveral times ſeen divers Spits full of choice Pullets, Veniſon and Wild-fowl roaſting for them in by Houſes, (at a little diſtance from their Convents) where the People followed that way of living, and they would tell me that thoſe things were ſent out of Charity to the Good Fathers.

Article IV. All thoſe ſeveral ſorts of Eccleſiaſticks live Unmarried, whereas Proteſtant Churchmen Marry for the moſt part, and contribute to the Peopling of the Kingdom. The Popiſh Eccleſiaſticks in *France* are computed as I ſaid, at 300000, who being all of 'em Unmarried they render 300000 other Adult Perſons which Nature had deſigned 'em for Wives or Husbands uſeleſs for Propagation. If the reſt of the Nation, ſhould do thus, it would be entirely extinguiſhed in 50 or 60 years. It is obſerved from the Regiſters of Births and Burials in Kingdoms, that there is near the matter equal proportion betwixt the Birth and Death of both Sexes; which is a proof that they are born one for another. Now if according to the obſervation of Naturaliſts, 600000 perſons, double in 200 years time, and produce 1200000, theſe 1200000 in 800 years time ought to be Nine Millions according to the ordinary progreſs of Generation. But becauſe the number of Eccleſiaſticks was not near ſo great at that time as at preſent, for the nearer we approach to the dregs of Time, the more that Vermin multiplies; eſpecially ſince the Reformation,

by

by which the Empire of Antichriſt was ſhaken, and he endeavours to ſupport it by an extraordinary multitude of Guards and Penſioners, who are in the ſame Intereſt with himſelf; and moreover becauſe *France* was nothing near ſo well Peopled in thoſe days, as it hath been ſince, we ſhall content our ſelves with a fourth part of thoſe Nine Millions which we ſuppos'd might have been born in 800 years time, if the Popiſh Clergy had Married. Let's ſee then to how much that loſs might have amounted *per annum*, according to the valuation which we might have made of the People of *France* 30 years ago.

I have made it plain elſewhere, that without People a Country is worth nothing, and that about 30 years ago, the people of *France* might have been valued at 1500 Livres a piece one with another, ſo that the loſs of Two Millions and 250000 ſouls, which is the fourth part of the Nine Millions above-mentioned, that might have been born in 800 years time of the Romiſh Clergy, had they been Married, amounts to 3350 Millions, which being divided by 800, is above Four Millions loſs each year, and this is ſo much the more palpable, that thoſe Two Millions and a Half of people, being added to thoſe that were already in the Kingdom, would have increaſed in Value, and have augmented the Value of the Kingdom, and of all the People; for the better Peopled a Country is, the more Valuable it is, as is alſo every individual in the Kingdom, ſo that

this occasions an annual loss of Four Millions at least, one year with another.

Article V. The Popish Clergy possesses one half of the Estates Real and Personal in the Kingdom of *France*, which half about 30 years ago, we have computed elsewhere at 200 Millions *per annum*; then it is to be noted that those Estates are in Mainmort, that is to say, lye dead, because they can neither engage nor alienate 'em, nor imploy them in Trade, so that they are less advantagious to the Country than if they were in the hands of Men fit for Commerce, Handicrafts, Husbandry or Manufactures, or that those Estates pass'd by Inheritance from Father to Son, so that by necessary consequence, their being in the hands of the Clergy, is very much against the Good of the Kingdom. Hence also it follows, that the Ecclesiasticks may well increase their own Riches at the Expense of the People, whose Estates they are able to acquire, whereas the People can never make any advantage of them. They are moreover as so many Usurers, and make profit from the Industry and Labour of the People, by lending them Money at a great Interest, which is very pernicious to a State. They are in this respect abundantly worse than the *Jews*, who ordinarily are very Covetous, spend little, and are great Usurers, nor are there any Land-Estates to be purchas'd from them, because they ordinarily have none. Yet they are abundantly more profitable to a State than the Popish Clergy, because divers

of

of 'em Traffick by Sea, imploy Veſſels, Mariners and other People of buſineſs, and do moreover maintain and breed up Families.

For our better underſtanding how prejudicial it is to a State to have a great part of their Fund or Stock in Mainmort, we muſt conſider, that if all the Riches of a State were ſo, it could not ſubſiſt, as the World is managed at preſent. Trade, Arts, Manufactures, Sciences and Induſtry, *&c.* muſt neceſſarily fall, all hope of advancing ones ſelf, or of acquiring Eſtates by Labour and Induſtry, or of diſtinguiſhing our ſelves from others would evaniſh, all people would by this means be alike Wealthy, there would be neither Poor nor Rich, Knowing nor Ignorant; there could be no ſubordination in any thing, and all ſhould be in confuſion. Such a Nation would be uncapable of making War, or defending it ſelf: for a Neighbouring Nation whoſe Funds ſhould not be in Mainmort, muſt immediately become Maſter of that Nation that were ſo, for by dividing their Funds amongſt their Soldiers, they would encourage all their Soldiers to take Arms againſt the other Nation, and to diſpoil them of all. For ſuppoſe thoſe two Nations are equal in number of Men, and extent of Dominions, That Nation whoſe Wealth is not in Mainmort, and has more poor people than Rich, according to the uſual courſe of the World, might make an Effort twenty times greater than the other, ſeeing their ſtock is ordinarily of 20 times more value than their Revenue at the 20th Penny. So that one very inconſiderable

inconſiderable Nation might by this Method, eaſily Conquer the whole World, if the Wealth of all other Nations beſides it ſelf were in Mainmort, for as ſoon as ever they ſhould have ſubdued another, they would diſpoſe of their Stock in favour of their Soldiers, and of all others that ſhould follow their Party.

If that ſhould take place, there would be no ſuch thing as getting of Riches, nor would there be any need of Money, but people would only Barter one Commodity againſt another with their Neighbours for a few days, and in very ſmall quantities, for the uſe only of a few perſons. Credit muſt either be totally aboliſh'd, or extend only to a ſmall part of each ones Revenue, and only for a few Days or Weeks, and there would likewiſe be a neceſſity of aſſurance, that he who borrowed was not already indebted to another in ſome part of his Revenue. Who then would take upon him the trouble of adminiſtring Juſtice, if there were no Eſtate to be acquir'd by his Labour? Or who is it would be Phyſician or Divine, or ſerve the Publick in any Station for nothing?

Suppoſe that in ſuch a Country I have an Eſtate in Land, which I cannot Engage, and I have a deſire to take up my abode in a Neighbouring Nation, where their Eſtates are not ſo diſpos'd in Mainmort, and that I have occaſion for Two, Ten, or 20000 *l.* in Money, for ſomething that may be Advantagious to the State, or my own Family, as carrying on a Trade, opening Shop, *&c.* Who will lend me

me that Money, if I cannot Mortgage my Estate? Or suppose I have Money to Lend, to whom shall I Lend it? Where are my Sureties, seeing no person can alienate his Estate? Whereas when a Man may Mortgage his Estate for ready Money, all those Funds enter into Commerce, every Industrious and Diligent Person imploys himself in hopes that sometime or other he may get some share of it, and thus all is in Motion, and Circulates as it ought to do in a Body Politick, without which it should not be able to make use of its Members, but labour under a Civil or Political Palsie. The Soldier hopes to purchase some Estate one time or other; Men of Ingenuity and Parts, if Poor, entertain the like hopes, and therefore set themselves to Business; a good Mechanick or Mariner does the like, and so the rest, for which there would be no room, if Estates were inalienable; for in this case Prodigality, Liberality, Covetousness, Industry or Idleness, could neither profit or hurt us; if there were no Riches, and by Consequence no Honours to be acquir'd amongst men.

Hence then it is clear, that the Kingdom of *France* is depriv'd of the use of one half of its Members, because one half of its Substance is in Mainmort, for the more of a Countries Wealth that there is so, the less they have of Activity, Motion, Commerce or Credit one among another, or with Strangers. Hence it comes to pass, that Popish Countries, who have a great part of their Wealth in Mainmort, cannot drive any considerable Trade, ev'n tho

their

their miſchievous Religion ſhould not have unpeopled them, as it infallibly does, unleſs they have abundance more of ready circulating Money than other Nations, which have more Credit and Hopes for Trade, becauſe they have more Funds proper to be engaged in the ſame. Tho' there be ſome Popiſh Countries in *Italy*, that have ſtill a conſiderable Trade, as *Genoa*, *Venice* and *Leghorn*: This is occaſioned partly becauſe the Clergy is not ſo Numerous and Rich there, and partly that private perſons are forbid the putting out of Money to Uſe, and that for the moſt part in times of Peace, Intereſt of Money does not exceed 3 *per Cent* in thoſe places, which obliges the people to be frugal, and to improve their Money in a way of Trade, without which Popery would reduce them low enough in a little time. And yet notwithſtanding this, if all Proteſtant Nations would fix the Intereſt of Money among themſelves at the ſame rate, they ſhould quickly Engroſs all the Commerce into their hands, and in a little time thoſe Popiſh people would come to nothing, for naturally Popery is good for nothing elſe but to ruin Kingdoms, and to render the Pope and the Eccleſiaſticks Maſters of all.

The Banks and *Lombards* in thoſe Towns of *Italy* are alſo very uſeful to them, but after all, theſe are but two or three Cities in that Country, which is no great matter, and which with all thoſe helps would be much leſs conſiderable, if it were not that they have extended their Dominion in a manner over all the reſt of *Italy*, of whoſe Land Eſtates they poſſeſs a great

great part by the purchaſes they have made, whereas on the other hand *France* and *England* are generally fitter for Trade, and without doubt the *Italians* would be four times more proper for it than they are, and their Country abundantly better peopled, were it not for their Religion, and *Italy* by remaining Papiſt, would be much more unpeopled than 'tis, were it not the Seat of the Papacy, but it is in ſome manner compenſated for its loſſes by the Popiſh Religion, with the Booty which the Court of *Rome* draws thither from all other Nations, as thoſe who live in the Neighbourhood of *Algier* are advantaged by the Robberies of that Neſt of Pyrats.

It muſt be conſidered that in a great State or Country, let it be what it will, and let them drive what Trade they pleaſe, except it be in the Provinces of *Holland* and *Zealand*, the Real Eſtates are abundantly more valuable for the Capital Fund than Perſonal Eſtates, tho' the latter do very near afford as much Revenue. But if all thoſe Real Eſtates were in Mainmort, and could not be alienated, the Perſonal Eſtate would be abundantly more valuable, becauſe any Man who is poſſeſſed of ſuch might therewith purchaſe an Eſtate in a Neighbouring Country which ſhould not be in Mainmort, and whereof he might diſpoſe at pleaſure.

It is alſo certain, that how much Land-Eſtate ſoever any perſon may have, if his Eſtate were in Mainmort, he could not be ſaid to be worth ſo much as the real value of his Land, becauſe

becauſe a Man cannot be accounted rich, but in proportion to that Eſtate which he has power to diſpoſe of. It's true, that in a plentiful year, he ſhould be able to maintain abundance of people, but then all of them would run the risk of being ſtarved in a year of dearth and ſcarcity, becauſe not being able to alienate his Eſtate, he ſhould not have credit to buy Proviſions; and beſides, thoſe people that ſerve him muſt needs be ſlaves, for none elſe would ſerve him, but in hopes to gain ſomething; and what is it they could gain, when there is no Stock to be acquir'd, nor no Money, and if there were, it would be of no uſe to them.

Some may perhaps imagine, that if there were great Publick Store-houſes of Metals, Cloaths, Linnen, Hides, and ſuch things which might be alienated, and purchas'd by Induſtry, either in whole or in part, that they might ſerve inſtead of real Eſtates, as to that matter. But it is eaſily perceived, that this could ſatisfie none at beſt, but the poorer ſort, who live from Hand to Mouth, and not aſpiring perſons, or thoſe of a refin'd Spirit. Moreover, except it were Steel and Iron, which are indiſpenſably neceſſary for the uſe of Life, Gold, Silver and other Metals, would be of little worth; for there being no Commerce, Money would be out of uſe, for that very reaſon: And as for thoſe other Commodities above-mentioned, *viz.* Linnen, Hides, Cloath, *&c.* they are ſo very apt to ſpoil, that they could not be kept any long time; and beſides with what ſhould they be exchang'd, there being little or

no

no Money, becauſe it would not be neceſſary, there being no Trade nor Eſtate to be alienated.

Further, if all thoſe Real Eſtates were in Mainmort, and unalienable, there would be no room for Induſtry, and by Conſequence not the 10th part of the Perſonal Eſtates, that there are at preſent. For, as I have already ſaid, Money would be uſeleſs, Navigation, Ships, Merchandize, and all Moveables, ſuperfluous; all Arts would decay; no Man would work but for his own uſe, and that of his Family and preſſing occcaſions; Perſons of Dignity and Honour, if there were any ſuch, could not make any Figure or Pomp, to diſtinguiſh them from others; and in a word, the whole face of the Univerſe would be chang'd, or rather turn'd upſide down.

Of all Riches, thoſe which are moſt generally deſir'd, and without which there could be no other, are Real Eſtates, to wit, Lands and Houſes, becauſe they are moſt profitable, durable and viſible, and cannot be ſtoln; and beſides, they occaſion their Poſſeſſors to be moſt taken notice of in the World. Theſe are things which cannot be wanted, whereas we may well enough be without moſt of the other things, and it's the natural and general deſire of all Mankind, to attain to ſuch Eſtates, which cauſe the ſubſiſtance of Society, Arts, Sciences, and Commerce. If it be objected that in our time, there are abundance that love Money better, and prefer it to real Eſtates: I Anſwer, That it's becauſe they know that therewith they can purchaſe Houſes and Lands,

when

when they have a mind to them. But if they had never ſo much Money in a Country, where ſuch Eſtates could not be alienated, they would find themſelves very uneaſie, and be perfect Beggars, for where there's no Commerce, they would not know what to do with their Money, nor would they any way be taken Notice of.

According to the preſent Poſture of Affairs, a Man may Buy or Farm an Houſe and Land for his Money, without being oblig'd to any Body, becauſe ſuch things are always to be had, either for a longer or ſhorter time, and that there is a flouriſhing Trade amongſt Men, for which there could be no place, if all thoſe Eſtates were in Mainmort.

At preſent we may reckon Kingdoms and States, as to the Capital Stock, and as to the Revenue of this Stock, we may reckon all the real and perſonal Eſtates of a People, and of every particular Perſon apart; We can now fix the Value of an entire Nation, at a certain rate, but all theſe would be worth nothing, if Real Eſtates were in Mainmort, becauſe there could be neither Induſtry, Commerce, Revenue, nor Money, *&c.*

As for Example, I have valued elſewhere, the Revenues of all the Eſtates, Real and Perſonal, of *France*, and the Fruits of the Peoples Induſtry altogether at 1000 Millions of Livres *per Annum*; and the whole Stock therein, comprehending the people at 20000 Millions, at 20 years purchaſe; And likewiſe in *England*, I have valued the ſame Stock and product at

550 Millions of Livres *per Annum*, and the whole Stock therein, comprehending the people at 11000 Millions, at 20 years purchaſe. But if all thoſe Eſtates were in Mainmort, they would not be worth the 10th, nay, the 20th part ſo much, nor indeed worth any thing, but the preſent enjoyment of the people, who would be very few in number, as I have already ſaid, and like ſo many Savages, having neither Commerce, Arts, Manufactures, Sciences nor Money, as has been often ſaid; for no Man would work but for himſelf and his Family, and that too but from hand to mouth. Theſe and many more are the Inconveniencies, that would follow upon having all Eſtates in Mainmort.

Lands and Houſes are in a State, when they can paſs from one hand to another, like Bills of Aſſurance or good Security, which are worth as much or more than Gold and Silver, when thoſe things can paſs by way of Commerce, there's leſs need of Gold and Silver, and other perſonal Effects; and if this were not ſo, there would be an immediate Obſtruction of Commerce, and the State muſt fall into a Conſumption. Herein it is that the want of Publick Regiſters in *England*, is very prejudicial to the Trade of the Nation, becauſe for want of this, thoſe who would Traffick with diverſe perſons that have Eſtates, which might be purchaſed, dare not venture upon it, for fear that thoſe Eſtates are already engaged to others, which for a time, has the ſame effect to thoſe particular perſons, as if their Eſtates

Eſtates were in Mainmort; ſo that the Publick and the Proprietors loſe abundantly by this means, beſides the numerous Suits, which are thereby occaſioned; ſo that 'tis neither eaſie to ſell them, nor to borrow Money upon them. And hence it is obſerved, that in the Town of *Taunton*, where there are Publick Regiſters for Lands and Houſes thereon depending, and for ſuch Eſtates as are Morgag'd or not Morgag'd, that that Town is in a flouriſhing Condition, for that very Reaſon.

But tho' the want of Publick Regiſters be a very great diſorder in *England*, yet it comes far ſhort of that which is occaſioned by Eſtates being in Mainmort in Popiſh Countries. For in the firſt place, this may be remedied when the Nation pleaſes, whereas in Popiſh Countries the Pope and the Clergy, who tyrannize there, and make their own advantage of thoſe diſorders, would rather over-turn a Country, than ſuffer any Reformation, as to that Head, unleſs Princes of great Power and Authority, ſuch as the preſent King of *France*, undertakes it. In the next place, thoſe dubious Funds in *England*, are not perhaps the 20th part of thoſe in the Kingdom, neither are they conſtantly left out of Commerce, as are thoſe of the Popiſh Eccleſiaſticks. And laſt of all, it's well known, that this is no effect of the Proteſtant Religion, as the diſorder whereof we now ſpeak, is certainly an effect of the Romiſh Religion in *France*.

But ſome perhaps may ſay, that Entails are allowed in all Countries, which hinders thoſe

that enjoy ſuch Eſtates from alienating them; ſo that they cannot enter into Commerce, ſo long as the Entail laſts, and that by the ſame reaſon the Popiſh Clergy, may alſo enjoy Eſtates that are inalienable without any great inconvenience.

I Anſwer, That thoſe Entails don't take place, but where Men can't do better, that it is an inconvenience and not an indifferent thing; but beſides it is not uſual for the Entail to be perpetual, only for a little time, for aſſoon as the Children, in whoſe favour it is made, become Maſters of the Eſtate, it returns again into the Publick Commerce, and may be Morgag'd and Alienated, and paſs from one hand to another, either in whole or in part. 2. There is not perhaps the 200th part of any Country ſo entail'd all at once, and there's no reaſon to doubt, but in a well-govern'd State, where the Governours have ſufficient Authority, they would find a Remedy for thoſe Entails, if there were too many of them, and that they would find out ſome other Method for enſuring the Eſtate to Infants or Heirs, without having the Eſtate cut off from the publick Commerce. 3. But beſides that this is not ſo common; it muſt be agreed, that there's much more reaſon to have regard to poor innocent Children, whom a Father that's an ill Huſband, might ruine, and who may one time or other be very uſeful to the Publick, who are moreover recommendable for the ſake of their Grandfathers, Grandmothers, or other Anceſtors, whoſe Memory is dear to the Publick.

I ſay

I ſay there's more regard to be had to thoſe Infants, to whom that Eſtate ought Naturally and Lawfully to be tranſmitted by Hereditary Right, than to Eccleſiaſticks who have no Natural nor Acquir'd Right to thoſe Eſtates; and who are beſides unprofitable, for the moſt part, to a State, ſcandalous Perſons, and in whoſe hands, and thoſe of their Succeſſours, the half or more of the Wealth of a Nation, is always to remain cut off from Publick Commerce.

But perhaps ſome Opinionative Perſons may ſay, that to carry on the Trade of a Nation, 'tis enough that the half of the Wealth of a Country is not in Mainmort, which is juſt as much as if he ſhould ſay, that it is as good to have half the Body Paralitick, and depriv'd of the uſe of half of its Members, as not to be ſo at all, becauſe they ſtill live in that condition. But who is it that does not perceive that it is a diſtemper'd and a languiſhing condition, and that in ſuch a caſe, a Man cannot do half the buſineſs that he might do, if he were in perfect health.

It cannot be reaſonably denied, that the more vigorous a Body is, the better it does work; ſo that the more Credit there is in a Nation, the more all its effects are in Motion; the more Arts, Induſtry, Agriculture and Commerce flouriſh there, and the Country becomes Populous in proportion. What a mighty diſorder then does it occaſion that all thoſe Monks and Prieſts (who are the Subjects of a Foreign Prince, ſeeing they

have taken the Oaths to him, and who is moreover of neceſſity the Hereditary Enemy of the State) ſhould be thus with all their Wealth, ſequeſtred from the State, in reſpect of all thoſe things, wherein they might be uſeful to it, *viz.* in regard of Impoſts, and the Charges of the State, and Trade; as alſo in regard of Propagation, and Obedience to their Sovereign, as other Subjects; that they, I ſay, ſhould be no otherwiſe united to a State, but ſo as to ruine it, and enrich themſelves by its Spoils.

Let us ſuppoſe the Eſtates that are in Mainmort among the Eccleſiaſticks, poſſeſſed by Merchants or Tradeſmen, the Commerce would have been much greater in *FRANCE*, and by Conſequence the Kingdom ſhould have been more rich and potent.

Let us ſuppoſe, that they had been in the hands of the Generals of Armies, Collonels, and other Military Officers, who like the Turkiſh *Timariots* ſhould entertain upon thoſe Eſtates ſo many thouſands of Married Men as might Cultivate them. What an incredible eaſe would that give to the poor people, who ſhould thereby be reliev'd from the Burden of Maintaining ſo many Troops; what increaſes of People, and what Riches would not that produce? Or let us ſuppoſe, that thoſe Eſtates were in poſſeſſion of people of Quality, or others who either had ſerv'd, or might ſerve the King in his Camp, tho' not in the manner of *Timariots*, they would ſpend thoſe Eſtates

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in the ſervice of the King, by doing him Honour at Court, or Generouſly in fine Buildings, Sculptures, Paintings, Gravings, or other Magnificent Curioſities and Ornaments, which would Embelliſh and Set off the Provinces and Towns, make Arts to flouriſh, imploy a vaſt number of people, and cauſe Money to circulate inceſſantly from one hand to another. Or ſuppoſe they were poſſeſs'd by Laicks of all ranks indifferently, as the other half of the Eſtates of the Kingdom are at preſent, and that as to other things the Government ſhould remain on the ſame footing as it is at preſent, (which however is not much to be deſired:) The King in that caſe ſhould mightily increaſe his Revenue; the Officers of Juſtice, of the *Police* or Diſcipline of Cities, and thoſe of the Treaſury, as alſo thoſe of the Impoſts, and all their Train, would get twice as much Riches as they do, except their number ſhould be Augmented in proportion: In which caſe the King would be enrich'd by the ſale of great number of Places. It's true, the people ſhould always continue miſerable if they were as much Tax'd in proportion, but the King's Revenues would be doubled.

Nay the very name of Mainmort imports, that thoſe Eſtates in ſuch hands are unprofitable to the Society.

I have enlarg'd a little upon this Article, beyond what I intended, becauſe it is of the higheſt concern in Politicks, and that I have met with ſeveral Men of Parts, who did not

rightly apprehend the Miſchief of having ſo much wealth in Mainmort.

Article VI. relates to the great Quantity of Plate which they have in their Churches and Convents, and in thoſe places they call their Treaſuries, as St. *Denis* near *Paris*, *Notre Dame de Lieſſe*, and *des Ardillieres*, and other places of that nature. This one Superſtitious and Fooliſh Cuſtom, muſt needs have robb'd the Publick Commerce of divers Millions, at ſuch time as the Clergy had amaſs'd a great quantity of it as before this War, which was the true cauſe that a great part of it was melted down by the King's Order. Suppoſe that in the whole it had not exceeded 20 Millions, that would have at leaſt amounted to ſeveral Millions amongſt the people *per Annum*. However I will not take upon me to determine how far this loſs extended, becauſe I dont know what quantity of Plate they had, for the Popiſh Clergy never tell the truth in theſe caſes, and very ſeldom in any others.

Article VII. Relates to the conſtant practice of their Clergy in hoarding up Money, which is of more importance than the preceding Article, for ſeeing many of them poſſeſſes great Revenues, and are neither allowed to Trade nor to Marry, and by conſequence have no lawful Off-ſpring, they do ordinarily betake themſelves to the amaſſing of vaſt ſums of Money, under the pretext of providing for their Nephews and Neeces as the Popes do,

and

and they don't provide for them neither, for the moſt part, till after their death, which is doubly prejudicial to Commerce. It hath moreover been the conſtant Obſervation of ſuch perſons that they are very Covetous and don't love to give Alms to the Poor, altho' they be thereunto obliged by the intention of their Founders; ſo that taking of their Avarice for granted, which is inſeparably annex'd and natural to that ſort of people, together with their ſordid Principles of Parſimony, at leaſt in all their Communities, where they ſpend little in compariſon of their vaſt Incomes, tho' at the ſame time they eat and drink a great deal; Theſe things, I ſay, being taken for granted, as they are certainly true, there's ground to believe, that all their Clergy together, Secular and Regular of both Sexes, might have conſtantly, before this War, at leaſt 50 Millions of uſeleſs Money to the Publick, in their Coffers, or the hands of the Publick Notaries. Whence 'tis eaſie to perceive, that the Publick loſt conſiderably by this Money, which in Commerce, would have brought abundance of profit to the Kingdom, helped to pay Taxes, imployed abundance of people, and contributed to Propagation.

This Article muſt certainly amount to ſeveral Millions; I will not determine how many, but without doubt this, and the preceding Article, are to be reckoned at 8 or 10 Millions loſs *per Annum* at leaſt.

Article

Article VIII. relates to the Ridiculous Festivals that they observe; wherein the poor Idolatrous People lose their time, besides the Debaucheries which this abuse occasions indispensibly in Popish Countries, which together can't be reckoned at less than 150 Millions of Livres loss *per An.* For supposing that the Industry of the Nation might have been formerly valued at above 600 Millions *per Annum*, as I have made it appear elsewhere, if it were not for the abuses of Popery, whereof this is one of the most prejudicial: Supposing, I say, there are above 50 working days lost in a Year, by Festivals in general, without reckoning Sundays and some remarkable Festivals, that would be the 6th part of the peoples Industry lost, which amounts to 100 Millions *per Annum.* We must also take notice, that besides those general Festivals and Holy days, there are many particular Festivals, *viz.* those of every Parish, who have their particular Saint, whose Image they adore according to the Doctrine of their Councils, the Festivals of Saints for every Profession, Trade and Distemper, when they practise the like, the Festivals of Beasts or Saints that are Patrons of Beasts; so that there's much above the 6th part of the peoples time lost. I confess that the time of those Holy-days, is not absolutely lost; for then they mind Housekeeping, dress Victuals, and take care of their Cattle on Sunday, *&c.* and some other profitable things are done, as Travelling by Land and Sea, and Mariners are imployed on those days

days as well as others; which to obſerve by the by, is ſtill a great advantage, that Proteſtants and Trading Nations have above others, who have not ſo much Trade by Sea. But then if we conſider that thoſe Holy days debauch the People, teach them bad Habits of Idleneſs, Drunkenneſs and Immodeſty, which hinders them from working on other days, ruins their Families, occaſions abundance of Diſorders, Quarrels, Diſeaſes, Fires, and the Death of many People; one may eaſily perceive, that the Dammage occaſion'd by theſe Feſtivals, amounts to above 100 Millions *per An.* and in effect, as Men do generally uſe thoſe days, they look more like as if they were conſecrated to the Devil than to God. Maſters ſuffer very much by this Libertiniſm of their Servants and Apprentices; and the poor Wives at home are grieved, to conſider that their Husbands are at the Publick Houſes, where they ſpend all that they had gained in ſeveral days, and will come home drunk, and perhaps beat them into the bargain.

If it be pretended, that Men work the better, and are the more vigorous the days after the Feſtival, becauſe they have had ſome reſt; that may be true, as to ſome of the honeſt people, but as for the greateſt part, it hath a contrary effect; their Idleneſs and Debauchery makes them loſe thoſe days and many others, and if all of them don't debauch themſelves on thoſe days, they ſpend them at leaſt in Races and unprofitable Walks, which fatigues them more than their ordinary Work, and to thoſe who

who are of a regular Temper, thoſe Holy-days are perfectly irkſom. God who is wiſer than Man, hath appointed but one day in ſeven as a day of Reſt; not that I would reproach thoſe Chriſtian Nations, who have but a ſmall number of Holy-days, that I think tollerable, provided there be no exceſs in their number, as there is an horrible exceſs in the Popiſh Church. I am really of opinion, that the diſorders above-mentioned, which are the reſult of, or inſeparably annex'd to thoſe Feſtivals, do almoſt as much miſchief as the Holy-days themſelves, and experience ſhews us daily, that there's more Inſolence and Diſorder committed on one Holy-day than on three others, and that by an ill habit they contract on thoſe days; they do likewiſe break out in profanity on the Lords day; and moſt Maſters of Shops in Towns, complain that they cannot find Journey-men to work the day after Holy-days, nay, nor on Mondays, becauſe of the Sunday preceding, the Rabble uſually diſordering themſelves ſo much on thoſe Holy-days, that they cannot work the day after. I take no notice here of the Diſorders and Debaucheries that are committed at their Midnight-Maſſes.

To this I may joyn their loſs of time in their Scandalous Pilgrimages, it being known that ſometimes they go as far as *Rome*, and *Loretto*, and St. *James de Compoſtella* in *Spain*, &c. and now and then as far as *Jeruſalem*. Beſides, they loſe abundance of time in Shrieving or Confeſſing themſelves, and at their Anniverſary Days, Aſh-wedneſday, *&c.* and by carrying their

their pretended Sacrament or God about every day, by 4 persons at a time, besides the Priest who holds it in his hands; and this is perhaps in 50 places at once in some great Cities. They lose also abundance of time in their daily Masses, which are said without any shadow of necessity, but meerly to subsist the Popes Troops in the Country at the charge of the people. They have moreover their private Masses for the cure of their Cattle, at which every one who is interested is obliged to assist. They lose abundance of time at all those Follies, of which I might make an Article apart, as also their *Ambarvalia* and *Rogation Weeks* (which they have borrowed from the Pagans, as they have done most of the rest of their Religion) by which they think to procure Rain, or divert boisterous Seasons, when they threaten their Corn. And this loss of time is so much the more ruinous to *France*, that there are abundance of more people in it unfit for work proportionably, than in *England*, *viz.* Lawyers and other Civil Officers, Clergy-men, &c.

Article XI. relates to the Summs which the Pope draws from *France* every year, under different denominations as *Annates*, *Bulls*, *Dispensations*, *Indulgences*, *Relicks*, *Provisions*, *Agnus Dei*, and *Consecrated Grains*, all sorts of *Expedition*, *Consecrations of Prelates*, *Dedications of Churches*, *Jubilès* now and then, both at *France* and at *Rome*, &c. which is so much the more ridiculous for *France* to endure, that the Nation since many Ages, has not had greater Ene-

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nies than the Popes, and yet the Money drain'd out of the Kingdom by this means, amounts to diverſe Millions Annually. Mr. *de Sully* Surintendant of the Finances, under *Henry* the IV. having well examin'd the matter, found that in that time the Pope got every year one with another, above 4 Millions of Livres from *France*; and ſince that time it has doubled at leaſt; ſuppoſe it were but 6 Millions of Livres *per Annum*, 'tis 120 Millions in 20 years time.

Article X. is concerning the great Summs which the Cardinals Protectors of *France*, and divers other Romiſh Prelates, who are Penſioners of *France*, beſides the Knights of *Maltha*, &c. draw yearly out of the Kingdom by Benefices which they poſſeſs in it. This amounts alſo to ſeveral Millions yearly.

Article XI. relates to the Tapers, Wax-candles, and Oil that is ſpent in their fooliſh Superſtitions, as burning them before Images, Statues, Hoſties, and at Funerals, &c. which did formerly coſt the Kingdom of *France*, perhaps 8 or 10 Millions *per Annum*, the greateſt part of the Wax being imported from other Countries, and for that which is the product of *France*, it muſt be alſo reckoned, becauſe it is as unprofitably ſpent, as if they ſhould take the Wine and Brandy, which is their product too, and that they ſell to Strangers, and pour it out upon the Ground. I don't reckon here the Incenſe which they burn to little purpoſe

poſe, becauſe that is no great matter, and is grateful to the ſmell; neither do I take notice of the Ornaments and Raiment of their Statues, Images, and other Idols, becauſe they laſt long, nor of their Myſterious Veſtments, adorn'd with fine Lace, of Linnen, Silver or Gold, or Gold-Fringes or Imbroidery, with which their Prieſts are deck'd, when they perform what they call Divine Service. Nor do I take notice of the great Quantity of Wine, which is ſpent in their multitude of Maſſes daily, becauſe it nouriſhes thoſe that drink it; nor yet of their Wafers or Conſecrated Hoſties, that they keep, tho' it be ſo much flower loſt: So that I content my ſelf here, only to reckon the loſs of their Tapers and Oil, which I do verily believe, including their loſs of time, in making or lighting their Candles, and cleaning and lighting their Lamps amounted to 8 or 10 Millions *per Annum*.

The Expence of the Wax is more perceptible to abundance of people than that of their Oil, and eſpecially to Proteſtants who don't go often into the Popiſh Churches, becauſe they have ſeen 1000 times in the Streets and at the Gates of the Churches, prodigious Quantities of great long Tapers, Flambeaus and Torches, burning all at once, whereas they don't ſo much ſee the Conſumption of the Oil. But on the contrary, the Papiſts will Judge that the Expence of the Oil is much greater, becauſe they ſee in many Churches, 10, 15, or 20 Lamps burning all at once, night and day, and in truth I am of opinion, that the expence of the Oil

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is the greater. To convince any Man that it was great, let's ſuppoſe there were only 200000 Lamps burning continually in the Churches, Monaſteries, Convents and Chappels of the Kingdom, before their pretended Sacrament, their Images and Statues in the middle of the Churches to enlighten the Night, whether they be fed with Oil of Olive, Oil of Rape or other Fat; yet it's known that for the moſt part they ſpend the beſt Oil, which in many places is brought a great way by Land, is very dear, and oftentimes the principal Trade of the Grocers, and Wax-Chandlers in Cities, is to furniſh Oil and Wax for the Churches, Funerals and Proceſſions.

I am of the mind, that the leaſt we can reckon for every Lamp in 24 hours is 2 *d.* which at the rate of 200000 Lamps, amounts to 20000 Livres *per* day, which is almoſt 7 Millions *per Annum* for Oil alone. There are many Lamps which ſpend above *6 d. per* day in Oil where it is dear, or the Lamps great, and have a large wick and caſt a great light. It is to be conſidered, that there are 27000 Pariſhes in the Kingdom, beſides what is in the new Conqueſts; and that there are few Churches, nay, even in the Country, but what have two Lamps; and that in Cities there are Churches that have 10, 15, 20 or above, continually burning, beſides what are in Monaſteries, Convents and Chappels both in Town and Country. There are many places in *France*, as well as in *Spain*, *Portugal*, *Italy* and other Countries where thoſe that light the Lamps in the Churches maintain

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their Families perfectly, by robbing the Lamps of their Oil, and giving out that it is drunk by Night-Owls.

As to the Wax, after having considered it well, I believe that formerly it amounted to no less than 3 Millions of Livres *per Annum*; which would in whole amount to 10 Millions; but this I submit to the Judgment of such who are more throughly acquainted with those things than I; but if it should not amount to above 5 Millions, it is still a considerable loss to the Kingdom.

Article XII. concerns their *Lent*, *Ember-weeks*, and other Fast-days, as they call them, *viz.* the Fryday and Saturday of every Week, with the Orders of Monks and Nuns, who are never allowed to eat Flesh, Eggs nor Butter. All those things occasion abundance of Mischiefs, which I shall here present to view, that we may be better able to Judge of the great prejudice done to the State by this one Head, which is of the greatest consequence.

1. By this means, great Summs of Money are exported out of the Kingdom for dry and fresh Cod, Stock-fish, White and Red-hering, Salmon, Pilchards, Sardines, *&c.* It's certain, that formerly there were several Millions, above 6 at least, went out of the Kingdom every year for Fish. It it be said, that the French for a considerable time, have Fish'd Cod enough in *New-found-Land*. It is however certain, that 'tis not many years since they bought that sort of Fish from Foreigners, and

as for the other ſorts of Salt-fiſh, they buy them almoſt wholly ſtill from Foreigners and Proteſtants.

2. Theſe Superſtitions prevent the breeding of many Cattel of all ſorts, and likewiſe of Fowl in the Kingdom, as there would be otherwiſe, becauſe for almoſt one half of the year they dare not eat any Fleſh, which by neceſſary conſequence diminiſhes the Revenues of Land.

3. For this very reaſon of the want of Fleſh, it is impoſſible that a Country can maintain and breed up ſo many people, becauſe next to Bread, there's nothing does ſo much Nouriſh a Man as Fleſh, nor any thing that renders him ſo proper for Labour and Generation. They muſt not pretend to tell me, that that Land which is fit for Feeding Cattle, is fit for other things, and that what they loſe on the one hand, they gain it on the other, for 'tis very well known, that there are many Grounds proper for Cattle, Paſturage, and Hay, that are fit for nothing elſe; and on the other hand, ſuppoſe that thoſe Grounds were equally fit for Corn, Wine or Wood, as for breeding of Cattle, 'tis known that the profit of Cattle is the greateſt. I have known ſeveral Quarters of *France* that abounded with Meadows along the Rivers, where a Load of Hay weighing 2000 *l.* weight, and drawn by ſix great Oxen, and ſometimes two or three Horſes join'd to them beſides, was not worth above three Livres, and ſometimes not above

two

two and an half, which would not have been ſo, but for their Lent and other Faſt-days.

4. It is known that the profit of Cattel comes with leſs Expence and Labour, for the Cattel go of themſelves to the places where one would have them, and ſo ſave Carriage.

5. It is alſo known that Cattle when they feed, are at Work for their Owner, without any need of his being preſent with them, ſo that he may apply himſelf to ſome other thing.

6. A little Meat with Bread, nouriſhes better than three times as much Bread alone.

7. Cattel give riſe to abundance of important Manufactures, that imploy and afford Subſiſtance to great numbers of people, ſuch as Wools, Hides, Horns, Suet, Butter, Cheeſe, &c.

8. This want of Cattel makes Meat dear to thoſe imployed in Manufactures, and other Handicrafts, as alſo to Merchants whom it coſts a great deal dearer to Victual their Ships.

9 It likewiſe occaſions the dearneſs of Candle, Butter, Cheeſe, Hides, and Wool, &c. in a Country, which is an hindrance to Mechanicks, Trade, and Propagation, and makes other Proviſions dearer in general than in thoſe Countries where that Superſtition is unknown. It particularly occaſions the dearneſs of Bread, becauſe the people for want of Fleſh-meat are obliged to eat abundance of Bread. This want of Cattel occaſions alſo the laying out of great ſums in Foreign Rice,

Hides, Suet, Butter, Cheeſe, and Fat or Greaſe for Coaches, and other Carriages.

10. Thoſe Extravagant Superſtitions are the cauſe of Maladies and Diſtempers, Languiſhings, and of the death of an infinite number of poor people, and of Infirm, Aged, and Scrupulous perſons; to whom Meat would be more proper than any thing elſe, and yet they cannot have that Relief, becauſe they either cannot or will not give it them, or that they dare not eat it, becauſe of the Scruples that the Idolatrous Prieſts have form'd in their Minds, ſo that they ſuffer extreamly during that time, and abundance more people die in that ſeaſon than in others. This Superſtitious Lent falls likewiſe preciſely out at a time when the Husbandman, and other Country people labour very hard, about digging their Vines, Dunging their Ground, Sowing their March Corn, and Manuring their Gardens; ſo that the Peaſants are in much the worſe condition to work, that they are ill fed, not being allowed to eat Fleſh-meat, and their Garden Stuff being many times ſpoil'd by the hard Froſts in the Winter.

11. Beſides this the Lent falls juſt at the end of Winter, when the Poor, Sickly and Ancient people have ſuffered more than they do ordinarily at other Seaſons, and inſtead of recovering ſtrength as they would, or might do, were they allowed to eat ſuch good Meat as the Seaſon affords, as freſh Eggs, Lamb, Veal, Kids, Pigs, *&c.* inſtead of that, the Lent compleats their ruin and kills them.

12. Lent,

12. Lent, and their other pretended Fast-days, and their Monks and Nuns that never eat Flesh, destroy all the Fish in the Rivers, without a possibility of being stock'd again, nay they hinder those of the very Ponds from coming to maturity or a competent growth.

13. It occasions abundance of people to lose their time by Fishing in those Rivers, without almost catching any thing, because they will have Fish, and can have no other but such.

14. Lent occasions the loss of the Advantage and Income of Eggs, which are good at that time, and they don't know what use to put them too, and after Lent they are either too Old or of no Value.

15. It's a shame to humane nature, to see those Excesses which the poor Idolatrous Papists are guilty of, during the time of the Carnaval, when they conceive they have a priviledge to dishonour, violate, and degrade their nature, by all sorts of Infamy, Excess and Disorders, and by their Masquerades and changing the habit of their Sex, to make themselves amends for being condemned by their Priests to eat no Flesh during Lent, and when that is over, they believe themselves authoriz'd again to commit the like Riots at *Easter*, which is so much the more dangerous to the health of many people, that they fed slenderly before, in hopes of being sooner delivered from the Fire of Purgatory after their Death.

16. Lent and other Fast-days which the Priests command them to observe on pain of

Eternal Damnation, makes them diſreliſh and loath all Sea and Shell-fiſh, and are the cauſe that there are fewer Mariners and Fiſhers than otherwiſe there would be, becauſe people do without Compariſon eat abundance leſs of Sea-fiſh than otherwiſe they would do, and by this means the Kingdom loſes a great advantage, and an ineſtimable Revenue, which Nature preſents to them without Trouble and Charge.

17. The Country people throughout the whole Kingdom loſe abundance in the time of Lent, of what they might reap from their Calves, Lambs, Kids, Pigs, and other young Animals that are bred during that time, and have for the moſt part need of the Milk of their Dams; for either the Peaſants muſt diſpenſe with the want of that Milk which does highly incommode them, or elſe they muſt throw part of thoſe Creatures to the Dogs. They loſe alſo by their Poultry, which they can neither Eat nor Sell, and yet muſt keep them, tho' many times they have not Corn to feed 'em.

18. The Country People do many times loſe part of their great and ſmall Cattel by the Lent, for if the Winter be long, and the Spring backward, and they have not gathered together abundance of Forage the year foregoing, their Cattel die of Hunger, which would not be if they were either allowed to Sell them to the Butcher, or to Eat them themſelves.

19. The

19. The Peaſant not daring to eat neither Fleſh nor Eggs, becauſe they are forbid to eat them under the Notion of a great Sin, and having no Fiſh to eat, becauſe it is ſcarce and dear, nor Roots, nor Herbs, becauſe the Winter has deſtroy'd them, they are oblig'd to maintain themſelves by the Milk of their Cows, which occaſions their Calves being ſtarv'd, and is partly the cauſe why the Cattel are ſo Poor in *France*, and this occaſions an incredible prejudice to the Kingdom.

20. There's more counterfeit Devotion at that time than at others, which exhauſts the Purſes, and waſtes the time of thoſe poor Ignorant people. I ſay nothing of thoſe Monſtrous Opinions unworthy of God and Man, which theſe baſe and fooliſh Superſtitions do nouriſh and maintain, as if it were more pleaſing to God, to ſee people eat Fiſh or Pulſe than to eat Fleſh, and at one time rather than another, I ſay I wont ſpeak of thoſe things here, for that belongs more to Divines than to me; For all theſe Reaſons above-mentioned and others, I make no ſcruple to ſay, that the keeping of *Lent* does above 50 Millions of Livres prejudice to the Kingdom of *France per Annum.*

And being upon this Subject, it may not perhaps be unſeaſonable to confute the Errors of thoſe who fancy that *Lent*, and other Faſt-days are advantagious to a Nation, becauſe ſay they, it ſaves abundance of Cattel, puts people upon Fiſhing, and conſequently to the getting of more profit by Sea, than they would

otherwiſe do, and by that ſame means alſo more Seamen are bred. I confeſs that *Lent* and Feaſt-days are uſeful to ſome Nations, not by obſerving them themſelves, but by ſelling Fiſh to thoſe who do ſo, as the Engliſh, Scotch, Dutch, *&c.* who furniſh the French and others.

In *England* the Nation was quickly ſenſible, that the keeping of *Lent* was a miſtake in Politicks, for after *Lent* had been obſerved there, a while, ſince the Reformation, on pretence of ſome ſuch Political Reaſons, as the encouragement of Fiſhing, *&c.* they ſoon left it off, becauſe they found it did more hurt than good. They ſaw it did not increaſe the number of Seamen, but rather diminiſh'd them, and that there was not more Fiſh taken and ſpent, but rather leſs, by reaſon that people being under that Servitude, were diſguſted with it, and did eat it againſt their will upon the very Fiſh days, and could not at all endure it at other times; whereas they eat it at all times indifferently now, and there's conſtantly good ſtore of all ſorts to be found at the Fiſhmongers, as well Sea as Freſh-water-fiſh, and all ſorts of Shell-fiſh; ſo that now thoſe who love Fiſh better than Meat, may pleaſe themſelves, which they could not do, if they were tyrannically commanded to do it. Beſides, Fiſher-men could not then make their conſtant Trade of Fiſhing but only in *Lent*, and about Fridays, and Saturdays, whereas they both can and do fiſh actually every day. 'Tis true, *France* does not afford ſuch plenty of Fiſh-meat as *England*, but

but this muſt alſo be granted, that the people in *France* who have Means, do not feed ſo much upon Meat, even on Fleſh-days, as they call them, as the Engliſh commonly do; and beſides moſt part of the French have not wherewith to do it. But I ſay further, that *France* is in greater want of Fiſh than of Fleſh, and that there would have been Fleſh enough in the Nation, if *Lent*, the four *Ember-weeks*, and other Faſt-days, and the Orders of Monks and Nuns had not been ſet up by Superſtition, for this occaſion'd a neglect in breeding of Cattle; and even at preſent, tho' moſt of the Kingdom lies deſolate, there would be Cattle enough, if *Lent* were aboliſh'd and Lands not abandoned; and tho' *France* is at leſs expence now, as to the buying of Foreign Fiſh, than it was before the War, yet it ſtill expends very great Summs that way, tho' the pooreſt ſort of people in the remoteſt Provinces from the Sea, ſeldom taſte Fiſh of any ſort, and ev'n very rarely of Fleſh-meat.

But leſt any Body ſhould imagine that I contradict my ſelf, in ſaying that the people of *England* don't eat leſs Fiſh ſince the Obſervation of *Lent*, but rather more, and that I pretend nevertheleſs that the notice of ſuch a Superſtition does prejudice to the Revenues of Land in *France*, and hinders the Breeding and Conſumption of Cattel; I ſhall anſwer that ſpecious objection; I call it ſpecious, becauſe it ſeems that if ſo be the aboliſhing of *Lent*, and other Fiſh-days in *England* produce that effect, that more Fiſh is eaten in it ſince, it would

ſeem

ſeem to follow, that leſs Fleſh-meat ſhould be conſum'd, and ſo conſequently if *Lent*, and other pretended Faſt-days were aboliſhed in *France*, more Fiſh would be eaten, and leſs Fleſh deſtroyed. I anſwer, that there is no real contradiction in what I have aſſerted, but only a ſeeming one, and that alſo to thoſe who do not weigh things rightly; my reaſon is this, that in *England* the people have always and at all ſeaſons, plenty both of Meat and Fiſh; no place in the Kingdom being very remote from Sea, and there being many Rivers full of Freſh-Water Fiſh, and the Tide coming up a great way in many of thoſe Rivers, the Sea-Fiſh is conveyed into the Country at a very ſmall charge. They have alſo plenty of good Cattel, ſo that they may at all times eat that they like beſt, or find cheapeſt, without that averſion which the Tyranny of Impoſition occaſions, when they are commanded upon Eternal Damnation to eat, or not to eat ſuch and ſuch things, at ſuch and ſuch times, whereas *France* is generally much more remote from the Sea, and Fiſh there very ſcarce or dear. Now in thoſe places at a great diſtance from the Sea, if it were not for the Superſtition of *Lent* and other Faſt-days, as they call them, in thoſe places they would eat much more Meat than they do, and more alſo than is eaten on the Sea-coaſts, where Fiſh is more plentiful and cheaper, and conſequently they ſhould breed more Cattle. More Fiſh would alſo be eaten in the Sea-Ports and other places near the Sea, than is eaten at preſent, if it were not for the tyran-

tyrannous Impoſitions upon their Conſciences, which forbids them to eat Meat at ſuch times, and creates, in moſt part of them, a kind of abhorrency of Fiſh, which they are forced to eat; and hence it comes to paſs that leſs Fiſh is taken in the Sea-Ports, than there would be were it not for this Superſtition; and leſs Cattle is alſo bred in the Country than would be, were it not for the ſame Abuſe, which forbids the eating of Meat above five Months in the Year, and ſo puts all things out of order; for by this Means, thoſe that live near the Sea are diſguſted at Fiſh, which Nature and Providence affords them very cheap, nay, almoſt for nothing; which would be a great Treaſure to them, if it were not for the tyranny impos'd upon them, and thoſe who live in remote places of the Country, and have an opportunity to breed abundance of Cattle and eat Meat very cheap, are forced to abſtain from it, and loſe that great advantage, tho' they cannot have Fiſh but at a very dear rate.

It deſerves likewiſe our Obſervation, that *France* has loſt conſiderably in reſpect of the profits they made of their Cattle, by the expulſion of the Proteſtants, becauſe they bought thoſe young Cattle, Poultry, *&c.* in the Towns and Countries where they liv'd, which otherwiſe had been loſt or very chargeable to the Owners.

Article XIII. relates to the Injuſtice, Violence and Spiritual Tyranny of the Popiſh Clergy, which cauſes an unеſtimable dammage

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to the Kingdom of *France*. This Spirit of Injuſtice and Inhumanity, which is eſſential to Popery, was the cauſe of the laſt War, which they kindled ſecretly, and of the laſt Perſecution, and of all the Maſſacres and Civil Wars, that have been in *France*. That ſame Spirit of *VIOLENC* ſets them, whenever they meet with Princes obnoxious to them, to perſecute all thoſe with the utmoſt fury, that differ from them in their Opinions, though they have no other Foundation for them, but their own Ambition, Pride and Covetouſneſs, that Spirit, I ſay, of Injuſtice has been one of the great cauſes of the Ruin of *France*; I leave it to the World to Judge whether they did not take advantage of the Ambition of that Potent Prince, who was perhaps poſſeſſed with the deſign of an Univerſal Monarchy, to make him believe that it was convenient for him, in order to attain his end, to deſtroy the Reformation in *England*, *Holland*, *France* and all other parts, and under that pretence to bring King *James*, who was known to be a Bigoted Prince, into the ſame deſign, and to oblige him to do all what we know he did. 'Tis by ſuch Methods as theſe, that the Court of *Rome* Ruines all the Princes and States of Chriſtendom; when ſhe is in any way affraid that they will grow too Potent, then to be ſure ſhe inſpires them by her Emiſſaries and Confeſſors, with ſuch deſigns, as will lay them deſolate, and unpeople their Country, when at the ſame time they have no miſtruſt of any ſuch thing? I ſhall not offer to compute the dammage done by

by this Article, at any certain Summ of Money; for every one may eaſily perceive, that this is a Fountain of innumerable Miſchiefs.

Article XIV. ſhews plainly how ruinous the Popiſh Clergy is to the State of *France*, in this that they contribute little to the great Charge of the Nation, tho' they enjoy the half of all Eſtates Real and Perſonal of the Kingdom, and ought conſequently to pay as much proportionably to the King, as thoſe do who poſſeſs the other half of the Kingdom. For the Clergy, even at preſent ſcarcely, pay 10 Millions of Livres towards the 200 Millions, which the King hath exacted every year from the Nation, one way or other, ſince the War; that is to ſay, that the Clergy and Religious Orders, as they call them, of *France*, who make up perhaps 300000 Souls, enjoy as much Revenue as 8 or 9 Millions of other People, that may ſtill be reckoned to be in the Kingdom of *France*, or as much as was enjoy'd by 13 or 14 Millions, that might have been in it 30 years ago, and that, tho' every one of the Clergy and ſuch like Religious Perſons, have one with another, as much to ſpend now, in relation to the Revenue of the Real and Perſonal Eſtates, as 40 or 50 other perſons of the promiſcuous multitude, taken one with another, that yet for all that the Clergy and thoſe Religious Orders taken in bulk, don't bear above the 20th part of the Charges of the Government. To this may be added, that before the War, when the King did raiſe by the ordinary Impo-

Impoſitions, 132 Millions yearly, beſides the Caſualties, as they term them, that did amount ſome years to 50, 60, and 70 Millions, the Clergy did not pay above 5 or 6 Millions yearly; for the Poll-tax, by which they were obliged to pay 4 Millions *per Annum* during 5 years, was eſtabliſhed ſince.

But that we may the better comprehend how much the Clergy is eaſed above all other Subjects of the Kingdom, it muſt be known that the Officers of Judicature, and other Civil Officers in the Nation, as thoſe of the Finances, Civil Government and others, who all purchas'd their Offices at a very dear rate, the Farmers of the Impoſts with all their dependants, and the Clergy themſelves did coſt the people altogether, above 200 Millions of Livres yearly, about 20 or 30 years ago', beſides the other vexations and loſſes of time, which they ſuffered by continual Wranglings at Law, Oppreſſions and Depredations of their Goods by the ſaid Officers, or by the Superſtition of the Clergy; of all which Vexations, Loſſes of Time, and other Calamities, as the Marches, Counter-marches and Quartering of Souldiers, if they had been free, they might have probably ſaved or earned 100 Millions *per Annum* more, but thoſe I don't reckon, becauſe they turn'd to no bodies Account. Now the Clergy is not only free from all thoſe Miſchiefs and loſſes of Money and Time, to which the other Subjects are obnoxious, but they likewiſe get Money from the people and plunder them by their falſe Devotions, and a thouſand

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new ways ſuggeſted by their Covetouſneſs, abuſing the peoples Credulity, endeavouring continually to involve them in greater Ignorance, that they might domineer over them more eaſily, and ſo diſpoil them. 'Tis very well known, that the Officers of Judicature indulge the Clergy much more than they do the other Subjects, and that the Farmers of the Impoſitions have little or nothing to do with them. The Clergy are moreover reſpected and feared by the Lawyers, and maintain ſome Judges, Advocates and Attorneys, who are their Penſioners. There is not one Community of Religious Perſons, but what have Penſioners in all the Notable Tribunals where their buſineſs lies, who order it ſo that they gain almoſt all their Suits at Law, how unjuſt ſoever they be againſt the Laity, who have neither ſo much Money nor ſo great Protection as they. Then by the help of a Father *Titler*, which they have in every Community, they forge falſe Titles every day; and this they account a pious Fraud, as well as the falſe Donatives and Legacies, which they often pretend to have been beſtowed upon them. In this manner they bereave the poor Laity of their Eſtates by the Favour and Protection they find one from another; for they ſtand by one another as Thieves do, and are all of them ſupported by the Pope, who has a ſecret Influence upon their Affairs: And many times they are alſo ſupported by Courtiers. Then as to the Farmers general and particular of Impoſitions, and their Servants, the Romiſh Clergy is not

expoſed to their Robberies, becauſe they are not obnoxious to the Publick Taxes; but on the contrary that ſort of Men are obnoxious to the Clergy, for they flatter them with the hopes of a pardon for all their Extortions and Robberies, if they will but employ 'em to ſay Maſſes, make them Preſents, or enter into their Fraternities and pay them for it. Nor do they ſuffer by the Cheating Tricks of other Eccleſiaſticks as the reſt of the Subjects do, for one Raven never picks out the Eyes of another.

The Eſtates, Farms and Tenants of the Clergy, are moreover in a better condition than thoſe of others, becauſe their Landlords are better able to ſupport them; ſo that their Houſes and Lands are always in better order, and ſtock'd with the beſt Cattle of the Land.

The Clergy moreover are not liable to be forced to buy new Offices, nor to loſe the old ones, as other Subjects are, or to buy Letters of Nobility; nor are they cruſhed with ordinary or extraordinary Taxes, nor with forced Loans to the King, nor with Quartering of Soldiers, whereby ſo many thouſands of other People have been every day plagued; nor are they obliged to go to War, nor to the Arrier-Ban; By which means it comes to paſs that the Clergy, who are for the moſt part burthenſom and unprofitable to the Nation, nay, even to their own pretended Church, are free from all the Calamities under which the uſeful Subjects groan. I grant the Curates and Country

try Priests are so laden with Taxes that they can hardly subsist, yet they fare a great deal better than the greatest part of the Laity who formerly had Estates, which now they have lost by the Taxes, and are charged with Debts and Children besides. Whereas tho' the Priests be never so poor, yet still they have some Bread left them without any toil for it, for they neither Labour nor Preach, nor are bound to do any Work but what the dullest Peasant might do, if he could but read and had memory enough to learn by long practise, how to handle the Musquet; for the Mass-Trade can be learnt as easily. They enjoy a Church-Living *gratis*, which they neither merit for their Capacity nor Services, neither had they it left them by Inheritance from their Ancestors, nor can they be seized upon for Debts. I grant 'tis but reason they should live by their Trade, since they do that which the people would have them to do, but as for the great numbers of rich Monastries, Convents, *&c.* which contribute little or nothing to the Government; is it not ridiculous they should enjoy the half of all the Estates in that Kingdom, and not pay the 20th part towards the support of the Government of what the rest of the Nation pays? for, as I have said before, those wealthy Clergy-men pay almost nothing of what the Clergy pays in general, all the burden falls upon the little Curates and Priests, who are left without Protection. What Justice then is it that the diligent and laborious sort of people in a Nation should perish, and be,

deſtroyed like Victims, meerly to fatten the lazy and idle ſort of people, and that ſo many Millions of uſeful Subjects ſhould be ſacrific'd to ſuch ſluggiſh Belly-Gods. We can never enough bewail ſuch Blindneſs as this, nor expreſs all the Miſchiefs which ſuch Injuſtice brings along with it.

This very thing alone is capable of ruining the Kingdom by degrees: If it be objected that the Eccleſiaſticks, who poſſeſs one half of it, are not ruined; I Anſwer, they are properly no more a part of the Kingdom, than a Cancer is which devours the Body that it ſeizes on, or than a Palſie which renders diverſe of the Members of the Body uſeleſs, can be a part of the ſame; and this is ſo much the truer that the Clergy, as I have already ſaid, acknowledge the Authority of, and have ſworn Obedience to another Sovereign Prince, who muſt of neceſſity be a natural Enemy to *France*, becauſe of the Uſurpations that he hath made, and deſigns to make on that Kingdom, in which he cannot maintain his old, nor make new Uſurpations, without enfeebling the Kingdom from time to time proportionably, as he ſees its power, and the Authority of the Kings Increaſe, and to this end he ſerves himſelf of his Eccleſiaſticks, who, under a Cloak of Religion, have attain'd a mighty Credit, and are maintain'd on the Fat of the Land, at the Expence of others, and that which is a wonderful thing, have their Generals in great number, and Garriſons in all Cities, conſiſting of diverſe Regiments of different Liveries, that is to

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ſay, the different Orders of Eccleſiaſticks, who under Spiritual Pretences, enjoy the Temporal Eſtates of the Kingdom, keep Princes and Subjects under the Popes Yoke, and ſo Conſtitute one formidable Empire within another, *Imperium in Imperio.*

It is certain, tho' it can't be denied that the Taxes in *France* are exceſſive, that if the Clergy had contributed proportionably to their Revenues, with the reſt of the People, the Kingdom had been worth one half more than 'tis, except the King had augmented the Taxes in proportion, and in that caſe he would have almoſt doubled his Revenues. If the Clergy had paid the ſhare they ought to have paid of the Impoſitions, the Kingdom would have been much leſs harras'd and ruin'd than it is; ſo that this Article reaches a great way throughout the Kingdom.

That we may the better underſtand it, ſuppoſe that any Man has two Slaves or two Carriage-Horſes of equal ſtrength in his poſſeſſion, capable of working or carrying conſiderable burdens, it is certain if he work them equally and load neither of them above their ability, that both of them may hold out a long time; but if he overcharge the one exceſſively, to eaſe the other, that which is overloaded cannot hold out, but muſt languiſh by degrees and become unable either for Work or Carriage, except it be little or nothing, and does quickly die. Suppoſe then that it does not hold out above half the time that it might have done, had it been treated as the other, or that

it does not work half ſo much as it might have done otherwiſe, there is one half loſt, or if it hold not out, or work not above a 4th part, that is three fourths loſs. Thus it is with the people of *France*, they are much leſs profitable to the King and State, than they would be if the Clergy bore one half of the charge of the Kingdom, as they ought to do. I believe this Article may amount to forty or fifty Millions *per Annum*; for beſides the Taxes from whence they are exempted, they are not ſubject, as I have already ſaid, to any of the Vexations which are committed in the Levying 'em, nor to quartering of Soldiers, nor are they pillag'd by Civil Officers & Farmers general and their Underlings, but on the contrary they pillage them.

Article XV. relates to their Practice and Morals, I mean thoſe of the Clergy; this occaſions an infinite number of Crimes which are committed without Scruple; nay, they think they merit Heaven by the Commiſſion of them, for they Act them by a Principle of Conſcience.

The Miſchiefs which they have committed on the Account of their pretended Religion are to be aſcribed to their Morals: They have Conſecrated and Canoniz'd Perfidiouſneſs, Cruelty, Murther, the Raviſhing of Matrons and Virgins, and the Stealing of Children and Eſtates. It is not eaſie to compute this loſs in Money, but all people of Senſe muſt needs perceive that this does ruin or very much incommode Trade, Arts, Manu-

Manufactures, Navigation, and all ſort of Handy-labour, for the Perſecutors as well as the Perſecuted ſuffer incredibly thereby; without mentioning the value of the Men and Women, whom they Maſſacre and Kill in a hundr'd manners, either all at once or gradually. This doth moreover occaſion a general and incredible Corruption in the whole Nation, for people perceiving that the Crimes committed on the account of Religion, which of all things in the World ought to be the moſt Sacred, are not puniſh'd, but applauded and rewarded by the Clergy, or at their Suggeſtion, by thoſe who govern them, they readily conclude, that if it be lawful to Commit ſuch things for the good of the Church, it is more lawful to Commit them for other ends.

By this means the people become deſperately wicked at the heart, and if they were not afraid of Secular Juſtice, would become a meer Society of Thieves and Robbers. That we may the better underſtand this, let us ſuppoſe that the Civil Magiſtrate ſhould approve Crimes in the ſame manner, promiſe Heaven to the Criminals, and reward them alſo in this life, as the Clergy have compenſated thoſe who were the moſt Zealous in committing all ſorts of Cruelties and Indignities againſt the Proteſtants; I ſay, if the Civil Government ſhould thus countenance the Deſtruction of Honeſt and Subſtantial Men, all humane Society muſt be forthwith diſſolv'd and unable to ſubſiſt. Or otherwiſe, let us ſuppoſe that a multitude of Villains ſhould prevail over Mankind,

and commit all imaginable crimes out of a principle of Conſcience, in order to oblige Men to ſay that they believe an *Onion*, a *Tree*, a *Stone* or an *Horſe* are adorable, and deſerve the Worſhip, which the Papiſts call *Dulia* and *Latria*, as well as God, and force them in effect to Invoke and Adore thoſe Creatures; and that this numerous multitude of Villains ſhould call themſelves Infallible at the ſame time, and by all ſorts of Cruelty and Torture, force people to acknowledge them as ſuch, and that none durſt oppoſe them on pain of loſing their Liberty, Eſtate, Honour and Life, what unſpeakable diſorders would this occaſion in a State? For honeſt Men who would not be guilty of ſuch unbecoming & unmanly practices ſhould be outragiouſly perſecuted, put to death by their Orders, and the multitude would think themſelves oblig'd to take party with thoſe Villains, to avoid their own Ruin, and for fear of becoming ſuſpected to thoſe Wretches, become as wicked themſelves.

But the Divine Providence hath not permitted humane Juſtice to be deprav'd to that height, as is the Religion of the Church of *Rome*, which is abundantly more wicked than the moſt wicked of Men; and herein it is directly oppoſite to other Religions, which tho' they be wicked in themſelves, do nevertheleſs teach better Morals than thoſe of the people that profeſs them; whereas on the contrary, the Laicks of the Church of *Rome* are more honeſt and leſs Villainous than their Religion.

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I think it proper alſo to obſerve in this place, that ſetting aſide the Intereſt of that which they call their Religion and their Church, which relates wholly and finally to the Profit or Ambition of the Eccleſiaſticks; the Clergy of the Church of *Rome* conſider'd, as to their Civil Life, are not much wickeder than their Laymen, as I have already ſaid, which proves that the Devil Reigns principally in that Church, in regard of the Legiſlative Authority of Popery, as it relates to the Affairs and Intereſt of their Religion and Church, that is to ſay of the Pope and his Guard of Penſioners or Catchpoles. This excepted, I have known many honeſt enough Men of their Clergy, nay, even of the Jeſuites, whoſe conduct as to Civil Life, was near the matter as good externally as thoſe of their honeſt Laicks. And there are diverſe Perſons who aſſure me, that how abominable ſoever the Court of *Rome* may be in general, as their Principles and Maxims have been for ſeveral Ages, yet there are Prelates, nay, even Cardinals among them, who have very good Moral Qualities, and are perſons of Merit.

Article XVI. relates to that Spirit of Deſpotical Government, with which the Church of *Rome* inſpires Princes in regard of their Subjects. This is it that hath produc'd the Severity of the Government of *France*, which hath ſo much contributed to the Deſolation of that fine Kingdom. The Jeſuites eſpecially do infuſe it in Princes, who are ruled by them

not only in matters of Religion, but likewife in Affairs of Political Government, by adviſing them to make uſe of the moſt Abſolute Authority, becauſe that how much the more the Princes whom they govern, are Authoriz'd and Fear'd of their Subjects, ſo much the more are the Jeſuites their Tutors Authoriz'd and Dreaded alſo. *France* ſmarts at preſent under the Effects of this; and *England* has but lately eſcap'd the like danger. That Spirit of Tyranny which makes up a great part of the Eſſence of Popery, is yet more peculiar to the Society of the Jeſuites, than to any other in Popery, and it is known that the Principles of their Order, as they call it, do give their General an Abſolute and Unlimited Power, to Command and to do what he liſts, wherein they are to render him a Blind-fold Obedience. It's alſo known that they look on the Popes pretended Monarchy, over the Univerſal Church and World, to be the moſt perfect Pattern of Government, in aſſuming to himſelf the Authority to deſtroy all Nations and Perſons in Soul and Body, that oppoſe his temporal Intereſt.

The Church of *Rome* reaps great advantage from this Deſpotical Power of the Princes of her Communion, for thoſe Princes being govern'd by their Confeſſors, who are govern'd by *Rome*, the more Authority thoſe Princes have the more the Pope hath over all the Kingdom, and then this great Authority of the Princes is imploy'd to oppreſs thoſe they call Hereticks, both within and without their Dominions

minions, and to purchaſe more Slaves to the Pope; or otherwiſe, they ingage them in War for humbling ſome Popiſh State, that the Court of *Rome* would have brought low, and many times with a deſign to ruin that very Prince, whom they ſo engage in War. For it is highly the Intereſt of the Court of *Rome*, that their Neighbouring Nations be kept poor, becauſe that Spirit of Bondage, Slavery and Ignorance, which is ſo uſeful and agreeable to the Religion which they impoſe, is not conſiſtent with the Liberty of a rich people, and the Popes are conſtantly affraid that if the Dominions of thoſe States and Princes that are ſubject to him, be very populous and rich, they will at ſometime or other ſhake off their Yoke.

This is it they had in view by inſpiring the French King with a deſign to ruin his Proteſtant Subjects, ſo manifeſtly contrary to the true Intereſts of *France* and the Kings Honour. That ſame was the reaſon of their engaging him in a War againſt ſo many Potentates all at once, to the end they might weaken him, and prevent his ſetting his thoughts upon Enterprizes a thouſand times more great, glorious, and profitable, ſuch as that of delivering his own Kingdom from the Slavery of the Pope, and ſo many fooliſh Superſtitions of Popery, of which the honeſt Papiſts themſelves are aſhamed, and alſo that they might prevent his puſhing on his Conqueſts on the ſide of *Italy*, where he might have made War with much more ſucceſs and advantage, than againſt

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ſo many powerful States, and ſtrong Towns as he had to rencounter elſewhere.

Article XVII. relates to the Incontinence and Whordom of the Romiſh Clergy, which is a large Field, and much might be ſaid upon it, but many Authors have enlarg'd on this Head already. It's known to every Body by Experience, that the Celibacy of that wretched Clergy is the ſource of an Univerſal and Loathſom Impurity among them, and that the leaſt Crimes committed by thoſe of that Order, are Fornications and Adulteries. It's well enough known that their Divines teach, that Sins againſt Nature of every ſort, don't render an Eccleſiaſtick Irregular, but Marriage does, and that their Caſuiſts do continually cram their Books with Extenuations of thoſe Crimes, and add more and more Fewel to the impure Flames, by their obſcene Queſtions, and the Niceties and Subtleties they have found out to advance and encreaſe thoſe impure pleaſures.

It is alſo known that the Pope Authorizes Publick Stews, and Protects them in order to draw a conſiderable Revenue from them; but it is not ſo univerſally known, that to advance the Reputation of that Crime, which indeed is not accounted any by the Court of *Rome*, the Popes will not ſuffer any Women to proſtitute themſelves, unleſs they be Chriſtians, and therefore by order of his Holineſs, Jewiſh, Pagan and Mahometan Women, who have a mind to ſet up that Trade at *Rome*, muſt firſt

firſt be Baptized. This makes it the more reliſhing to Anti-chriſt to think that Jeſus Chriſt is thereby the more offended. But ſeeing the Church of *Rome* is already branded in the Holy Scriptures, with the Name of *Sodom* and *the Mother of Harlots and of the Abominations of the Earth*; both upon the account of her Corruption, and becauſe of her Idolatries, Herefies and Blaſphemies, we have no reaſon to doubt that ſhe is ſo, and therefore I ſhall not inſiſt upon this as a Vice which is ſo much favoured and nouriſhed by that Church, but only in relation to the infinite number of Miſchiefs which it occaſions in humane Society.

It many times happens that the Popiſh Princes are no better in this reſpect than the Clergy that hath corrupted them, or don't teach 'em their duty in this matter; ſo that being wholly given up to Unchaſtity themſelves, the Subordinate Magiſtrates and Officers are corrupted by their Example, and conſequently take no care to ſuppreſs that Vice, which ruins and lays waſt Nations, and fills them with all ſorts of Crimes, for experience teaches us that this one Crime draws all others after it; and Mankind perceiving that Princes and Magiſtrates neglect to puniſh this Vice (which they ought to do with all manner of rigour, for the good of Society, tho' there were neither an Heaven nor an Hell) come inſenſibly to be of opinion that it is only a Peccadillo.

But if they conſidered the Conſequences of it only with reference to the good of Society, and to the innumerable Miſchiefs which it occa-

occaſions, they ought to look upon it as a very great Crime, and by conſequence that it muſt provoke God highly, who is the preſerver of Society, tho' it were not ſo expreſly forbid in his Word, which excludes ſuch perſons from the Kingdom of Heaven.

For it occaſions an infinite number of Murders of Men and Children, Miſcarriages and Poiſonings; it deſtroys a great number by naſty diſtempers, as well among Adult perſons as among Infants, of which a great number die or are lame during their lives, by the infection of their Fathers, Mothers or Nurſes, or elſe live in miſery and are uncapable of ſerving the Publick; it ſhortens the Lives of one and t'other, enfeebles the Wit, deſtroys Courage, makes People renounce Honour and Probity, and renders thoſe who are addicted thereunto uncapable of undertaking or performing any thing glorious or profitable for the Publick Welfare: It ruines Families; and Fathers and Mothers who are addicted to this Crime, neglect the Education of their Children, who for the moſt part too, are born feeble and infirm, and generally become profligate like their Parents; It generally debauches all ſorts of people from their Work and Imployments; is always accompanied with Idleneſs, Lazineſs, great loſs of Time, Luxury, Drunkenneſs, Gluttony, Perjury, Falſe Evidence, Pilfering, Robbery, Tricking, Cheating, Cozening, Breaking, Blaſphemy, Impiety and Irreligion; and by conſequence occaſions the abandoning of True Religion and the embracing of a Falſe

False One. And to support themselves in this Vice, Men become Coiners and Clippers, Highway-men, Pirates, Forgers and Knights of the Post. This practice brings many to the Gallows, occasions some to make away themselves, their Conscience and the bad Condition of their Affairs, throwing them into despair; Children, that they may have wherewith to maintain themselves in this Vice, rob their Parents, as do Servants and Apprentices their Masters. It wholly corrupts the Minds of those that belong to the Courts of Justice, Whordom bereaves them of all Probity, makes them Unjust and Trickish, or at least occasions them to suck the Blood of their Clients by prolonging their Suits. This Vice occasions the Superiour Officers of an Army to rob their Subalterns and Souldiers, and many times the Government. It has the like influence upon those that are imployed in any other Publick Post; so that those who are addicted to this Vice do always abundance of Mischief, and but little good.

It hinders Marriage, because for want of Discipline, Men can with impunity find debauched Women and Girls in great numbers for their purpose, whom they quit at pleasure and take others, without any Trouble, Servitude or Dependance, and this begets in them a general Contempt of the Sex; so that they think them all alike and worth nothing, judging none of them worthy to be their Wives but only their Concubines. On the other hand those loose Women are affraid of being subject

to

to or depending on an Husband, becauſe either he would be jealous if they kept Company with others, or ſhould not be able to ſatisfy their brutiſh Appetites; So that this Vice is altogether deſtructive to Mankind, it ruins thoſe that are addicted unto it, and prevents the Birth of others in their ſtead.

This Vice does moreover make Men and Women Lyars and Diſſemblers, Children Diſobedient to their Fathers and Mothers, and without any Natural Affection to them, becauſe having nought elſe in their eye, but their impure pleaſures, they conceive no other ways of their Parents, and think that they brought them into the World, juſt as a brutiſh Animal doth its Young, in a manner againſt their will, having no other deſign but to aſſwage their brutiſh Luſts, and beget them, as it were, only by accident, and that they are no otherwiſe oblig'd to them for their being then ſo.

This Vice doth likewiſe render Men Cruel and Unnatural to one another, as alſo to Beaſts, which they look upon only as a little matter form'd by chance. In a word, I don't believe there is any Vice which corrupts the Heart to the ſame degree that this doth, both in regard of their Duty towards God and towards Men, yea, and towards themſelves, becauſe they accuſtom themſelves by the frequent Ideas of Vice and by a Judicial Blindneſs, which always attends it, to regard every thing in a Carnal and Corrupt manner.

It is true, that those desires are many times violent in Youth, both because of the boyling of the Blood at that Age, and because their Experience and Reason are but feeble. But it must also be own'd, that it is not so much the temper of the Body and the Heat of Youth, which occasions that disorder, as bad Example, ill Education, and the filthy Discourse of Mankind, who are for the most part infected with this Vice; so that we see in some Nations even the Publick Stages, and all the Publick Shews poisoned and pestered with all sorts of Obscenity, without any censure by the Magistrates.

The very Pagans were sensible of the danger of bad Example to Children, when they said, *Maxima debetur puero Reverentia*: *i. e.* We ought to have a very great respect for young ones, and neither do nor say unhandsom things before them; and the Publick Stage amongst them was not poisoned with Impurity as 'tis now a days. But in this Age few Fathers or Mothers or Magistrates take care of that, they act and speak themselves before their young ones and all people, all that their wicked Habits suggest to them. Servants are also drown'd in those Vices, and remain Ignorant, and without Instruction, either from the Church or Magistrate; so that they act and speak a thousand profane things with one another, before Children, which makes a deep Impression upon the Mind of young ones, which is so much the more dangerous, that naturally all Mankind is too much addicted to this

this Vice; ſo that now a days we many times ſee young Girls of 8 or 10 years of Age, and ſometimes thoſe of Quality too, that know a thouſand filthy things, and by that time they arrive to the Age of 14 or 15, they renounce all Subjection to their Fathers and Mothers, and Proſtitute and Marry themſelves to Serving-men or Idle Fellows, who at laſt deſpiſe and abuſe them; the Conſequence of which is many times Deſpair, and this occaſions their making away with themſelves, after one ſort or other, and thus their Families are every way diſhonoured.

This Vice doth alſo beget a general Contempt among Men for one another, becauſe it renders Marriage Vile and Diſhonourable in their Eyes, tho' it be the ſource of Mankind, Hallow'd and Inſtituted by God himſelf, and therefore ought to be accounted Sacred by all Men, for that very reaſon. It does as much as can be to fruſtrate the End which God propos'd by the Formation and diſtinction of two Sexes, *viz.* the Propagation and Multiplication of Mankind by means of Marriage, and therefore he did not give two Wives to *Adam* nor two Husbands to *Eve*.

Thoſe who are addicted to this Vice have no regard for one another, but only with reſpect to their impure Inclinations, and if they don't think them as bad as themſelves, they do all they can to make them ſo, and to corrupt them by all Methods, either directly by themſelves or indirectly by others; hence it comes to paſs, that we ſee every day ſo many handſom Women

of

of good natural parts, and many times of good Families, thus ſeduced and drawn away, which is a horrid Miſchief, for which thoſe who have any remainder of Conſcience left, cannot but grieve. In the eſteem of thoſe Debauchees, I ſay, (who aſſoon as they immerſe 'emſelves in thoſe Villanies, loſe all Senſe of Religion, and of the Excellency of Man and the Nobility of his Extraction) Mankind is valued but little above Dogs and Swine, which they ſee Engender much in the ſame manner as they do themſelves, that is to ſay indifferently, with all of their Species that they meet, according to their brutal Appetites, without reaſon or conſideration, without any regard to God, the Good of Society, or the Honour and Dignity of Man; ſo that *they corrupt themſelves in what they know naturally, as Bruit Beaſts*, as the Holy Scriptures expreſs it.

Hence it is, that in Society there is ſo little Charity, Friendſhip and Reſpect for one another, a debauch'd Man looks upon all Women to be tainted with this Vice. Women commonly ſhew leſs diſreſpect for debauched Men, than Men ſhew for Lewd Women; yet at the ſame time, they would have more eſteem for thoſe that they believe to be free from that Vice, which renders thoſe that are tainted with it Contemptible, even to perſons that are moſt Vicious themſelves, tho' they make uſe of them for aſſwaging their brutiſh Luſt; and hence it comes that they do readily call all Women Whores and Bitches, and Children Sons of Whores or Young Dogs, which occa-

sions many Quarrels, Law-Suits, and Insolences, yea, sometimes Murthers.

It is not to be expressed what prejudice this Vice does to Commerce, in those Countries which lye Commodiously for Traffick by Sea, and therefore are oblig'd to take more care therein than others, because Plenty produces, nourishes and entertains this Vice; if the Magistrates be not persons of Honour, love the Publick Welfare, and keep good Discipline; and the Consequences of it are more mischievous in such Countries than elsewhere; from this it was that *Plato* said, *Mare improbitatis Magister*, the Sea teaches Wickedness; and hence also it was that the Poets feign'd that *Venus* was bred of the Froth of the Sea; and that a *Latine* Poet express'd it thus, *Hispana Navis Magister, dedecorum pretiosus Emptor*, implying, that Masters of Ships spare no cost to debauch Women. There is nothing more contrary to the growth of a State, either in number of Men or Riches, than to suffer Whordom to go unpunished.

It troubles me to think that amongst so many able Men who have treated of Commerce, and of what is contrary to it, none of them have observ'd that this Vice is one of the chief Obstacles to the Prosperity of a Nation. I know a State, to which I wish well from the bottom of my heart, to which it occasions the loss of diverse Millions *per Annum*, which I could easily demonstrate, and am very certain that if they would give necessary Orders in good earnest, for preventing it, which would not

not be so difficult to do neither, as is generally believed, at least for the greatest part: there would be abundance of more people than there are, and Trade, Arts, Manufacture and Agriculture would thrive there a great deal better than they do; Men, Women and Children would be abundantly more healthful, and fewer of them would in comparison die of Consumptions.

This Vice must be abundantly greater in Popish than Protestant Countries, because the Popish Clergy favour it by their Principles, Auricular Confession, their own Example, and that of the Court of *Rome*, as also by the easiness of Absolution in Confessing themselves to a Priest, who is himself immers'd in such Impurities, or by giving him Money, a good Dinner, or hireing him to say Masses, *&c.* The Unchastity of all their Clergy, Male and Female, caused by their Celibacy and Execrable Morals, as well as by the Example of the chiefest Prelates at *Rome*, is a very great prejudice to Popish Kingdoms, which it fills with Adulteries, Fornication, Incests and Crimes yet more Execrable, yea with Millions of open and hidden Crimes, as Abortions, Murthers and such like, for the Clergy who are guilty of those Vices, make no scruple so they can but conceal them, to murther both the Mothers and Children.

As to Protestant States, it's well enough known, that they are infected with this Vice by the Neighbourhood of the Popish ones, and it's confidently asserted, & not without ground,

that in the two laſt Reigns, all thoſe ſorts of Diſorders were favoured in *England*, for the better and more eaſie Eſtabliſhment of Popery.

Article XVIII. relates to the Drunkenneſs of the Popiſh Clergy, which as well as their Incontinence is chargeable upon the Morals of their Church; for the greateſt part of the Clergy-men except ſome Biſhops and Curates in the biggeſt Towns, and ſome particular Men in Monaſtries, are Drunkards, and by their Example the Common People do moſtly become ſo.

This Vice does likewiſe occaſion abundance of Miſchief, tho' much leſs than the other, as I could here demonſtrate, contrary to the opinion of ſome Men, if it were proper. The truth of this appears by this one thing, *viz.* that the Popiſh Clergy are unchaſte by Principle, and in a manner of neceſſity, becauſe Marriage is forbid to them, that ſo they may have leſs dependance upon the State, and may be more profitable, and apply themſelves with the greater Application to the Intereſts of the Pope, which they call the Church. And beſides, this Libertinage which pleaſes them infinitely, makes them love the Pope and his Religion, which grants them ſo great Priviledges, whereof others are depriv'd, *viz.* that they may enjoy Women without any trouble, as it's ſaid to be practis'd by the Republick of *Venice*, who to aſſure themſelves of the Fidelity of their Clergy, grant them a greater Liberty in this matter

matter, than is allowed in other parts of *Italy*.

Now one may eaſily Judge what diſorders this Example of the Libertinage of the Clergy muſt neceſſarily produce in Society, and what Ravage they make of the Womens Chaſtity, by their Auricular Confeſſion and Abſolution, and what influence thoſe things have upon the Women and Maids, who are by this means delivered into their hands as a prey. Another Reaſon which proves that Fornication is incomparably more miſchievous in a Country, than Drunkenneſs; is this, that it is a Crime common to both Sexes; So that it is hard to ſay, which of the two is moſt addicted to it, whereas Drunkenneſs is more particularly the Vice of Men. Another reaſon is this, that Whordom being contrary to Propagation, as I have ſaid already, and corrupting all the Sources of Generation in a particular manner, and ruining the Bodies of Men, Women and Children, as much and more than Drunkenneſs ruins thoſe of Men, It is certain that it is abundantly more pernicious than the other. I could bring 30 more reaſons to prove this, if the place were proper.

This laſt Article concerning their Drunkenneſs, makes it evident that this Crime does great prejudice to a Country, if it were no more but by the loſs of the Wine, Brandy, Cider, *&c.* which they conſume without neceſſity. But beſides, this Vice ruins abundance of Families, ſhortens the Days of abundance of

Men as well as the other, tho' in leſſer number, occaſions the loſs of a great deal of time, with many Quarrels and Murders, and makes people brutiſh and dull as well as Fornication.

But we will lay aſide thoſe two laſt Articles, if the Reader pleaſes, and count them as nothing (tho' the prejudice they do, goes farther than can be imagined) for it's clear enough that the others which I have propoſed already, occaſion above two hundred Millions loſs *per Annum*, throughout the Kingdom of *France*, and they can be aſcrib'd to nothing elſe but Popery, whereas they may perhaps cavil at the two laſt, and ſay that the Proteſtants are incontinent and likewiſe drunken as well as the Papiſts.

If it be well adverted to, it will be found that four of the 18 Articles, that I have propos'd, do alone amount to above 200 Millions of Livres *per Annum*, *viz.* thoſe of their Holy-days, the Eſtates of the Church that are in Mainmort, Lent and other Faſt-days, and the few Taxes that the French Clergy pays in compariſon of the reſt of the people.

Popery occaſions the ſame Miſchiefs proportionably in all other Popiſh Countries, and in ſome more, as *Spain* and *Portugal*, which it hath greatly diſpeopled, by the Incontinence, and Celibacy of their Clergy, and the Conſequences of theſe Diſorders, by the great number of their Eccleſiaſticks, the Spirit of Perſecution and the Perfidiouſneſs of Popery, in the Expulſion of the Moors and Jews, and by their Inquiſition, *&c.*

But

But as *Italy* is neareſt to the Court of *Rome*, ſhe hath thereby contracted greater Vices alſo than other Nations. All Sins againſt Nature are in Vogue there, and Poyſoning, Cozenage, Impoſture, and a certain Effeminacy and Cowardlineſs, which the Prieſts and Monks have introduc'd there, with all Vices imaginable; Whence it comes to paſs that there is not the leaſt ſpark of the Courage, Greatneſs of Soul, and Generoſity of the Antient *Romans*, to be ſeen, and that there is no Country more eaſie to be conquered by a powerful Neighbour than that.

France is alſo owing to Popery and the Court of *Rome*, for their having infected her in ſome meaſure, with the Habits of diverſe of thoſe unnatural Crimes, which are ſo common in *Italy*, that the Spaniards ſay of the Italians that are infected therewith, *In Italia todos*; and of thoſe Crimes the Religious Convents and Monaſtries, the Monks, Jeſuites and their Scholars, with ſome great Men in *France*, are accuſed.

It is alſo well enough known, that the Art of poyſoning was brought into *France*, from *Italy* by the Eccleſiaſticks.

The *Maltotes*, or the great Impoſitions, is another Calamity introduc'd upon *France* by its Communion with the Court of *Rome*. The Popes that are the greateſt Tyrants of the World, furniſh'd Examples of it upon their own Subjects in *Italy*, and the Romiſh Religion and the Confeſſors of Princes, and of their

their Miniſters have furniſhed them with Leſſons of the ſame.

Equivocations, Perfidiouſneſs in all Treaties, Ambiguous Expreſſions in all Tranſactions and Publick Acts, have been Conſecrated by the Example of Popiſh Councils, eſpecially that of *Trent*, which form'd a great number of Decrees, capable of diverſe contrary Senſes, which have occaſion'd Diviſions among diverſe Sects of their Monks, and many of their Divines; whereof that Infallible Tribunal, as they call it, of the Pope and his Cardinals, would never determine the Senſe, for fear of diſobliging ſome one of the Parties, though they do it every day in the moſt Inſolent and Impudent manner, in regard to the Word of God, to which they attribute the moſt abſurd and extravagant Sence imaginable, with a ſurprizing Impiety.

All *Europe* in general is oblig'd to the Court of *Rome*, for the falſe and curſed Politicks that Reigns almoſt in all its Courts, and hath baniſhed thence, Probity, Sincerity, upright Intentions, Fidelity, Juſtice, Truth, Generoſity; ſo that they are now fill'd with Cozenage, Deceit and Effeminacy.

The Court of *Rome* is moreover become a grand Pattern and Teacher of Irreligion and Prophanity, now for ſeveral Ages.

It is from the Popes that Roman Catholick Princes have learned to profane the Chriſtian Religion, and to corrupt People daily, by offers of temporal Rewards, to abjure the Religion of Jeſus Chriſt to follow theirs, of which

we ſee ſad Examples every day, as to the Church of *Rome*, and even of ſome Sovereign Princes.

We have reaſon to ſay when we conſider all thoſe things well, that the Papacy or the Pope, deſerves abundantly better the Title of Infidel, or Hereditary Enemy of Chriſtendom than the Turk, tho' he aſſumes to himſelf the Name of the Common Father of Chriſtendom.

If any Opiniater will ſtill take upon him to deny that Popery does not occaſion the loſs of 200 Millions *per Annum*, through the Kingdom of *France*, I am ſatisfied that he wont be accounted any great Maſter of Reaſon, by ſuch Judicious Perſons as have read my Arguments. But I ſay however, that tho' it ſhould not amount to above one half or one third of that Summ, it would be an Argument cogent enough for the aboliſhing it, and ſufficient proof of the Falſhood of that Pretended Religion.

Amongſt thoſe direful Effects which Popery occaſions perpetually and neceſſarily in the Dominions that are thereunto Subject, I have not taken any notice of thoſe which may be call'd Paſſing and Accidental, though they have alſo a determinate Cauſe, and proceed from the ſame Original, *viz.* the firſt Principles of Popery, which we may call the Soul of it, and conſtitute the eſſential Form of the Church of *Rome*, *viz.* Ambition, Pride and Avarice; which have made, and do make from time to time, an horrible Ravage in Chriſtian Countries, nay, through the whole World. I am certain

certain, that if we ſhould reckon up thoſe accidental Miſchiefs, which Popery occaſions from time to time in *France*, the Sum would be much above 200 Millions *per Annum*. How many Unjuſt Wars hath it kindled in *France*, both Inteſtine and Foreign? Hiſtory tells us, that the Ambition of the Popes was the cauſe of the Mahometans ſubduing part of Europe, and that the Empire of the Eaſt, of Chriſtian became Mahometan; The Ambition of the Popes hath alſo torn in pieces the Empire of the Weſt, and ſpoil'd its Emperours of part of their Dominions, even of *Rome* it ſelf, and made them their Vaſſals and Slaves in a manner, ſo as to tread upon them in perſon ſometimes with Impunity; ſo that by the Ambition of the Roman Clergy and their Popes, the Empire is no other than a meer Shadow of what it formerly was.

It is very well known that by the perfidiouſneſs of the Pope, the Turks rendred themſelves Maſters of *Hungary*, the Court of *Rome* having oblig'd the unhappy King *Uladiſlaus* to violate his Faith and break the Treaty he had made with them, which Violation was followed by a Total Defeat of that King, at the Battle of *Varna* and the loſs of the Kingdom, which the Infidels ſeized upon, as may be ſeen by the following Diſtich, wherein that unfortunate King is made to complain that the Pope and his Clergy had ruined him by their perfidious Counſels.

Me

Me niſi Pontifices juſſiſſent rumpere fœdus,
Non ferret Scythicum Pannonis ora jugum.

May be thus Engliſh'd,

By Popes command had I my League ne'r broke,
Pannonia *ne'r had felt the Scythian Yoke.*

For above 1000 years the Popes and their Clergy, have been conſtantly aſpiring to the Univerſal Monarchy, and have made it their conſtant buſineſs to ſow Diviſions betwixt Chriſtian Princes and their Subjects, and to kindle War amongſt thoſe Princes, to weaken them by one another, that ſo they might bring them all under their Yoke.

By this method they make themſelves Arbitrators and Maſters of their differences, and always caſt the Ballance on the ſide of their own Intereſt, without any regard to Honour or Juſtice, and that not by Armies or open Force, but by the Intrigues of Confeſſors, Monks and Proſtitutes, or as the Scripture repreſents it by their *Cups, Draughts and Witchcrafts*, as becometh the great Proſtitute that hath made the Kings and the Princes of the Earth drunk with the VVine of her Fornication.

They ſtill foment now as formerly, and without ceaſing, Diviſions and Factions in all the Countries of Europe, yea, even amongſt Proteſtants, by their ſecret Emiſſaries whom they imploy in great numbers in order to bring them gradually under their Yoke, one way or other

other, by a Million of Crimes. A famous Spaniſh Politician * who knew their Game well enough, ſaid that there is not ſo much as a Sword drawn, nor a Pike carried in Chriſtendom, that hath not been ſharpen'd in the Forge of *Rome*. *No ſe Saca eſpada, non ſe arbola pica, cuyo el hierro no eſtuviere aguzado en la fraga de Roma.* They had the greateſt ſhare in the War newly concluded, and made their profit on't, tho' the ſimple Vulgar are apt to think they have no hand in it.

* *Las Empreſas Politicas de Saavedra.*

No Body is Ignorant of the cunning Invention, made uſe of by the Popes formerly, to bring part of *Aſia* under their Yoke, without putting themſelves to any charge, and at the ſame time to increaſe their own Authority and Conqueſts in *Europe*, at the expence of the Chriſtian Princes, whom they diſpoil'd. Their way was to perſwade thoſe poor innocent Princes to go in Perſon to *Aſia*, with great Fleets and Navies, to chaſe the Mahometans from that Country, for which end the Popes call'd it the *Holy Land*; as if that Land had been holier than another, after having put the Lord Jeſus Chriſt to death. And while thoſe Princes were in that Country, with numerous Armies of their Subjects, by which they diſpeopled their own Dominions, the Popes endeavoured to make themſelves Maſters of the ſame, or at leaſt ſuck'd their Subjects to the bone, and drain'd out all the Riches of their Countries by means of their Clergy. *France* and *England* ſuffered very much by this means,

and

and we have no reaſon to doubt but they would have been much more rich and populous, had it not been for that.

All the World knows that the Romiſh Clergy or Church, hath deſtroyed or caus'd to be deſtroyed by their Orders, more people under pretence of Religion, than all the Heathen Emperours, and more than all the Nations of the habitable World, have done upon that account ſince the Creation of the World. *France* and *England* can teſtifie this from ſad Experience.

It's well enough known, that their Councils, that is to ſay the Luminaries of Popery, the moſt enlightned, and ſincere part of the Church of *Rome* (a mark of the Abſolute Reprobation of that Church, for ſeveral Ages.) It's well enough known, I ſay, that thoſe Councils have eſtabliſh'd it as a Maxim or Rule for ſeveral Ages paſt, that they are not oblig'd to keep Faith with Hereticks, and that Princes are obliged on pain of eternal Damnation and the loſs of their Dominions to deſtroy them. Whence it comes to paſs, that not only all the Murders, Robberies, Perjuries, Rapes, and all Crimes in general are permitted, but commanded againſt all thoſe Chriſtians who oppoſe themſelves never ſo little, to the Intereſts, Tyranny, or Ambition of the Pope and Clergy; which Sentence doth *à fortiori*, include alſo Jews, Pagans and Mahometans, when the Church of *Rome* ſhall think meet, ſeeing it is clear that they ought not to have any more favour ſhew'd them than thoſe they call Hereticks. From

thoſe

thoſe Principles have proceeded ſo many Maſſacres, Perſecutions, Violations of Faith, Religious Wars, Croiſades and Leagues to extirpate thoſe who were called Hereticks. Hence alſo proceeded many Aſſaſſinations of Princes, and Attempts upon their Lives, which *France* hath often had experience of; hence came the Civil Wars in *England* and *Ireland*, the burning of Towns, and Conſpiracies againſt the State. One of the Kings of *France* was formerly whipp'd at *Rome*, in the Perſon of his Ambaſſador, by the Popes Order, which is the higheſt Ignominy that can be done to a Nation or Prince. And if we have not freſh and daily Inſtances from their Church, of ſuch decrees as thoſe of the Councils of *Conſtance* and *Lateran*, or ſuch remarkable demonſtrations of their Pride and Cruelty; it's not becauſe they have chang'd their Principles, but becauſe there is no opportunity offers to do it with ſafety, and for the advantage of the Pope. It is not want of good will; The Habit remains ſtill, though the Acts are not continually exerted. A Shoemaker, ſays *Horace*, though he lays aſide all the Tools of his Art, and ſhuts up his Shop, is a Shoemaker ſtill.

——————*Alfenus vafer, omni*
Abjecto inſtrumento Artis, clauſâque tabernâ
Sutor erat, &c.

We ſee what that Church hath occaſion'd to be done lately, and does yet at preſent in *France* againſt the Proteſtants, and what they would have

have done in *England*; and for their Inquiſition, it continues ſtill the ſame.

It may be clearly ſeen, by all thoſe proofs which we have produc'd of the Natural and Neceſſary Oppoſition there is betwixt the Church and Religion of *Rome*, and the Happineſs and Proſperity of Princes, States and People, that the ſaid Church and its Religion is falſe to the higheſt degree, there never having been any Religion in the World ſo contrary to the good of Mankind. It hath no remainders of old Chriſtianity, but juſt ſo much as is neceſſary to conſtitute the Form of Antichriſtianiſm, by way of Excellence, that is to ſay the moſt perfect Enmity againſt Jeſus Chriſt, by aſcribing to him all ſorts of Idolatry and Impiety, making him the Author of their Tyranny and Cruelty, and feigning an adherence to him, like *Judas*, in order to betray him, and to diſhonour him the more, as an Adulterous Woman diſhonours her Husband, while at the ſame time they perſecute his Followers with the height of Rage, and fill the Univerſe with Blood and Confuſion, and trample under foot, ruin and devour Princes and their Subjects, and all in the name of Jeſus Chriſt.

The True Religion being come from God, who is the Creator and Preſerver of Men and Society, cannot tend to the Ruin and Deſtruction of States, except we eſtabliſh with the Manichees two eternal Principles, one good and the other evil, which is ſo groſs that it deſerves no Confutation.

If the Romiſh Religion be good, with all thoſe Miſchiefs and Diſorders which we have ſeen, it produces naturally and neceſſarily in all Countries where it obtains, God who is all Juſt, all Holy and Holineſs it ſelf, the Preſerver of Nations, and Mankind, and the Author of the Old and New Teſtament, can neither be Juſt, Holy, Good, Wiſe, True, nor the Author and Preſerver of Humane Society, and the Old and New Teſtament cannot have proceeded from any other but the wicked Spirit. *Abſit Blaſphemia.*

God muſt likewiſe, if the Religion of the Church of *Rome* be True, be contrary to the Propagation of Mankind, which it appears to be one of the favourite Deſigns of Providence. He muſt alſo, according to them, approve of Deceit and Impoſture, and Cozenage in the Miniſters of his Religion, and in his Worſhip, he muſt likewiſe love Injuſtice, Impiety, Perfidiouſneſs, Tyranny, Lazineſs, Idleneſs, Cruelty, Incontinence, Robbery, Profanity, Perjury, Hypocriſy, Murder and Calumny, which are ſo eſſential to the Popiſh Religion and the Roman Clergy.

I leave it to Divines to treat of the Idolatry, Hereſie, Superſtitions, *&c.* of this pretended Church, which agree ſo well, and are ſo very becoming to all the reſt which we have ſeen, and which cannot indeed be otherwiſe, and are the natural Effects of the Ambition of thoſe Miſchievous Creatures, as well as the reſt;

rest; for as Saint *Chrysostome* says well; ἡ γὰρ τῶν αἱρεσεῶν μήτηρ ἡ τῆς φιλαρχίας ἐστὶν ἐπιθυμία *i. e.* that Ambition or a desire of Dominion, is the Mother of Heresies; and therefore St. *Paul* reckons Heresie amongst the Works of the Flesh. For the Popes not being able to establish their Authority in the World, but by introducing those Practices into the Church, and the Disorders, of which we have spoke before, that ruine all the Popish Nations, have been oblig'd entirely to corrupt the Morals and Doctrine thereof; and to suppress the Light of the Gospel, which would have discover'd their Exorbitancies and Iniquity to Mankind, and have inclin'd them to oppose their Ambition. For this reason they favoured all manner of Ignorance and Vice, that they might the better extinguish amongst Men, all Fear and Knowledge of God, and all Generosity. And seeing Men could not live without Religion good or bad, they afterwards hurry'd them head-long into all sorts of Idolatry and Impiety.

If they had not intirely corrupted and falsified the Christian Religion, and People had known the Doctrine of the Old and New Testament, they would never have submitted to Practices and Customs so contrary to the Publick Good; Princes and their Ministers would never have suffered a Religion to be Established among them, which is so much contrary to their Rights, Arts, Husbandry, Manufacture, Commerce, Propagation, good Morals, and the Publick Peace of Nations.

Let us but read and consider the Old and

New Teſtament, or only the Ten Commandments of Gods Law, we ſhall find nothing commanded therein, but what is Excellent and Worthy of God, and wonderfully ſuited not only to the Temporal good and advantage of every Man in particular, but alſo to that of People and Countries, and the whole World in general; So that if the great Wits of this Age, who pretend to be Men of Parts, though they be indeed meer Fools, would conſider this ſedately, they would be obliged to own, whether they would or not, by comparing this with the Conduct of all the Politicians in the World, and their Pretended Skill in the Government of their People, that there are no other Rules of True Policy, for regulating of Morals and making every particular Man as profitable as can be to Society, but thoſe that the Law of God and the Goſpel furniſh us with, and that every thing which does not agree with that, and is not conformable thereunto, is nothing elſe but Errour and Deſtruction. I don't mean only the Political Laws of *Moſes*, as they are call'd to diſtinguiſh them from the Moral Law, under which the Commonwealth of *Iſrael* became ſo flouriſhing, and was Peopled in ſuch a manner, as ſeems Incredible to thoſe that read their Hiſtory; but I mean alſo and chiefly the Moral Law, which certainly contributed ſtill more than the Political Laws of that People, tho' but very ill obſerved, to make them ſo rich and powerful. I joyn alſo thereunto at preſent, the Goſpel which not only regulates our Actions,

ons, but also our Thoughts and Words, and hath giv'n us a Model of Incomparable Charity, and furnish'd us with new and powerful Motives to this Vertue, by revealing to us clearly the saving Grace of God, that we may live all in general, Princes and People, and every one in particular, Soberly, Justly and Religiously, which comprehends all our Duty to God, our Neighbours and our selves, wherein if we did acquit our selves, Men would not only be happy in the Life to come, but also in this, and Nations would become incomparably more powerful, populous and rich than they are; *For Godliness hath the promises of this Life, and that which is to come*: Which of it self might be enough to convince our Deists (many of whom value themselves highly on the account of their sense and ability, and think they are able to Govern Kingdoms) of the Divine Authority of the Holy Scriptures, if there were no other proofs of it.

In that Divine Book alone are the true Rules of Policy to be found.

All the World agrees in this without thinking on it, when they say that Honesty is the best Policy, that is to say, to observe the Law of God, and cause it to be observ'd by others, which is no less essentially Necessary for the good of the State than for Salvation. But the Church of *Rome* hath confounded all those Notions, as I have already said, and having govern'd the World for a long time, hath introduced a cursed sort of Politicks into the same, quite contrary to that which the Law of

God prescribes, but suited indeed to her own Doctrine and Morals, by which after she hath blinded the Eyes of Princes and People, she leads them whither she pleases.

It is certain, that if Princes and Magistrates applyed themselves, as they ought, if it were no more but for their own Temporal Interest, and the good of the State, to make the Laws of God to be observed, by punishing Delinquents severely, and if the Church concurring with the Magistrates, did her best by Doctrine, Example and Discipline, and if every particular Person would also do their Duty, they would see their Dominions, Provinces, Cities and Families flourish otherwise than ever they did hitherto. If it were thus, no Body would do to another what they would not have done to themselves: Every one would have his own; Industry and Diligence would be much more in Vogue than 'tis; Injustice which Reigns so much at present in Courts of Judicature and elsewhere; Rapine, Robbery, Idleness; Imposture, Cozenage, and Deceit in Matters of Religion, which have rendred the Popish Clergy so powerful by the Ruin of the People; Bankrupts, Coiners, Murders, Knights of the Post, Lying, Unfaithfulness, all of them so contrary to the Repose and Prosperity of Countries, would be banish'd in a great measure; Cruelty and Perfidiousness so essential to the Church of *Rome*, Incontinence which at this day makes such a Ravage amongst Men, and is look'd on as a meer trifle without Punishment or Publick Censure, tho' I make bold

bold to ſay, it is the root of all other Crimes, and occaſions more Diſorders at preſent than Murder and Robbery both, becauſe thoſe are in ſome meaſure puniſhed; Drunkenneſs, Unfaithfulneſs in Treaties, and publick and private Contracts; the Spirit of Tyranny in Princes towards their Subjects, the Rebellion of Subjects againſt their Princes, the Diſobedience of Children to their Parents, *&c.* all of them ſo contrary to Commerce, Propagation, and the Repoſe of People, ſhould be exterminated for the moſt part.

In a word, Vice being either baniſhed or repreſſed by the method of this true Policy, Vertue would take place, by which Nations ſhould proſper at another rate than they do, and Princes would be incomparably more Potent. In this caſe alſo Men would be abundance more long-liv'd, healthful, and vigorous, Marriages would become more numerous; by which together with the mildneſs of the Government, the Induſtry and Diligence of all ſorts of People, Countries would become infinitely more populous.

Once more ſtill, I will adventure to ſay that it is in the Holy Scriptures alone, that thoſe wiſe Politicks are to be found, which are capable of enriching a Nation and making it potent; So that the falſe Politicians of the World have ſought for it in vain elſewhere for ſo many Ages, and all of them complain that they could never hitherto find it.

This does not hinder, but the Wiſdom of God out of his profound and juſt Judgment,

ſuffers Tyrants ſometimes to proſper in their wicked Deſigns, by contrary Maxims, as may be ſeen by the example of the Popes, who making uſe of the Credit that they had acquir'd in the Quality of Biſhops of *Rome*, to domineer over Sovereigns and their People, under pretence of Religion, have ſubjected both the one and the other, by Millions of Crimes of all ſorts. This is ſo far from deſtroying what I have ſaid, that it confirms the ſame, for if they have rais'd themſelves by thoſe wicked methods, they have done incredible Miſchiefs to Mankind; which is juſt the ſame as in every Country and City, there are Villains who ſucceed in Robberies and Injuſtice, though they be look'd upon with horror, as the plagues of Society, who violate the Laws of God and the State, and deſerve to be totally rooted out.

This is it which hath oblig'd the Popes, in order to cover their Injuſtice, as I have already ſaid, to corrupt and change the Law of God, and to conceal the Scriptures from the People, and after having eſtabliſhed Morals contrary thereunto, to over-turn the Doctrine of the Faith, that ſo there might be a proportion betwixt the Maxims of their Government and their Opinions, and that their Tyranny might not be diſcovered by the inequality betwixt them. This is it that brought forth the Fine Doctrine of Tranſubſtantiation, of the Sacrifice of the Maſs, the Infallibility of the Church, and many others.

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For if they had not over-turn'd the Rights of God and Man in their Doctrine and Worſhip, as well as in the Government and Diſcipline of the Church; and if they had not extinguiſhed all the Light of Revelation, as well as that of Reaſon, the Light that ſhould have remained in the Doctrine, would have diſcover'd their Tyranny and Injuſtice, and the intention they had to make themſelves Maſters of the World, and bring the ſame under their ſubjection. So likewiſe if their Eccleſiaſtical Government, their Maxims and Practice had been conformable to the Scriptures and good Senſe, and had contain'd nothing contrary to good Order, and the Proſperity of People and Nations, and that together with this, the Doctrine and Worſhip of their Church had been extravagant and ſenſeleſs, as they are at preſent, Men would have ſtill preſerved one of their Eyes, and not have been altogether ſo blind, but muſt have perceived the falſhood and injuſtice of the one or the other, that is to ſay either of the Doctrine which the Popes had impos'd upon them, or of their Conduct in the Government of their Church, and ſo would either have demanded a Reformation, or ſhook off their Yoke; ſo that it's viſible that it was abſolutely neceſſary for the Intereſt of the Church of *Rome*, that their Morals and alſo the External Government of their Church, and in one word, their whole Tyrannical Economy and their Doctrines, ſhould anſwer one another.

It is nothing but Ambition at the bottom wch hath occaſion'd all theſe Diſorders, and that alſo by degrees, for no one Man could form the project thereof all at once, but during the many Ages that this Myſtery of Iniquity has been at work, the Court of *Rome* has improv'd all Occaſions, and the Circumſtances of Time, Place and Perſons.

All this is apparently come to paſs very naturally, and by the little that we know of the Corruption of Mens Hearts, we may perceive that thoſe who are very Ambitious are able to commit inſenſibly and by degrees, proportionably to the Oppoſition they meet with, whether it be by the Eſtabliſhed Laws or by Men, millions of Crimes, and trample under Foot all Laws Humane and Divine.

We have all of us thoſe Seeds of Injuſtice and Pride, and if God did not reſtrain us by his Providence, but preſented ſuch opportunities unto us as he hath done to the Popes, to become Maſters of the World, we ſhould by degrees become as wicked as they. *Nemo repente fit turpiſſimus*, No Man arrives to the height of Wickedneſs but by degrees; and in this caſe Ambitious Perſons would reaſon with themſelves, much after the ſame manner as he did formerly, who ſaid, *Si violandum eſt jus, regnandi cauſa violandum eſt*; If it be lawful to break through Law in any caſe, it is lawful to do it for a Crown and a Scepter.

The Heart of Man is univerſally and at all times the ſame.

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Let us ſuppoſe, that ſome Ambitious Prelate had Authority enough among the Proteſtants to Form ſuch Deſigns, as were thoſe of the Biſhops of *Rome*, to raiſe themſelves in the firſt place above other Biſhops and Prieſts, and afterwards over Princes and People, they would go near to make uſe of the ſame methods as the Popes and their Clergy did; and as they ſhould receive oppoſition from time to time from thoſe that would endeavour to reſtrain and tie them up to the Laws of God and Men if they and thier Succeſſors ſhould overcome thoſe Oppoſitions, they would by degrees ſuppreſs the Holy Scripture, over-throw all Morality, and introduce an Univerſal diſſoluteneſs of Manners; ſo that the Proteſtant or Chriſtian Religion, without changing its Name, for that to be ſure they would not do, ſhould become in the firſt place like that of the Church of *Rome*, in Government and Diſcipline, and next in Doctrine and Worſhip, that is to ſay, a perfect Brigandage or Robbery, and that Proteſtant Pope ſhould become a Tyrant over Proteſtant Princes and People, by calling himſelf their Common Father, and ſhould likewiſe become Maſter of the States, Honour and Repoſe of their Subjects, without any hopes of Reformation, but by a Miracle wrought by the Almighty.

They would alſo Eſtabliſh an Inquiſition, and infinitely multiply the number of their Eccleſiaſticks, that is to ſay their Guard-men, and would neither ſpare Perfidiouſneſs nor Cruelty to accompliſh their Deſigns, and to maintain

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and augment their Authority. They would pretend to Infallibility as well as the Pope, and claim as much Right as he to change the Law of God, and to make that ſin, which is no ſin, and ſin to be accounted Duty. They would pretend to all power in Heaven and Earth, and would labour inceſſantly to divide Proteſtant Princes amongſt themſelves, and with their Subjects, weaken them by all means, that they might keep a curb in their Jaws, and hold them in dependance upon themſelves. They would raiſe wars for them without number, maſſacre thoſe that ſhould oppoſe their Impieties and Ambition from time to time; nor would they be wanting if they found it neceſſary to have Orders of Clergy-men, reſembling the Monks and Jeſuites, or worſe than thoſe if they could, under other Names, and would likewiſe Aſſemble Councils, wherein they would Eſtabliſh and Make Decrees, like thoſe of *Conſtance*, *Lateran* and *Trent*: *Et totus Orbis Proteſtantium miraretur ſe eſſe Antichriſtianum*; ſo that the whole Proteſtant World ſhould wonder at its being become Anti-chriſtian.

So that while the Pope and the Romiſh Clergy, are poſſeſſed of a power of Dominion and Rule, and that they will always be, unleſs God ſtir up ſome great and potent Prince to bring that raſcally Crew to themſelves, as I hope he will; but until that time they muſt always of neceſſity be cruel and perfidious by their Principles and Maxims, and pretend to Infallibility in their Doctrine, Worſhip and Morals, becauſe they have neither Titles nor

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Foundation for their Uſurpations, which are palpable and groſs; for if they had, they could no more be charg'd with Uſurpations and Injuſtice, and if they were not Uſurpers, they would not maintain their own Rights nor Gods, as they impiouſly pretend, by committing ſo many Crimes, and pretending to Infallibility, with ſo much Impudence as they do, when they find no other way to colour their Impieties: There's none but unjuſt and barbarous Uſurpers, who can make uſe of thoſe pretences as they do.

The moſt clear-ſighted Proteſtants ordinarily look upon the Church of *Rome*, in regard of its Doctrine, as a Medly of Idolatries, Hereſies, Superſtitions, Errors and Blaſphemous Doctrines; and in regard of their Morals, as a Compoſition of Perfidiouſneſs and Infideliy, Cruelty, Impurity and Pride; and they Judge that all thoſe together conſtitute, and make up the eſſential Form of that Church, and they are not deceived. But at the bottom it is Ambition alone, as I have ſaid, which hath produc'd and maintains all thoſe things, and is the Soul of their Church. One proof of this is, that there's no Men who do leſs believe their Doctrines than the Men of Parts amongſt themſelves, who govern all, but chiefly the Court of *Rome*. In their Civil Converſation among other Men, they don't appear much worſe than they, as has been ſaid already; and there's no room to doubt, but if the Pope and his Clergy could be aſſur'd by the Orthodox Church, that in caſe they would embrace the

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pure Chriſtian Religion of the Proteſtants, they ſhould have the ſame Dominion and Power over the Kings, Princes and People of the Earth, and the ſame Revenues, Dignities and Means to advance all thoſe who adhere to them; there's no doubt, I ſay, but they would prefer it, how wicked ſo ever they may be, becauſe it is more conformable to Scripture, Reaſon and the Natural Light of Conſcience, which oft pinches them, notwithſtanding their profound and inveterate Habits of Error and Crimes.

I confeſs that it were impoſſible for their Tyranny and Authority to ſubſiſt with that Religion, which is pure Chriſtianity, and the only Religion becoming the Excellence of Man, and therefore they were obliged to root it out of the Church of *Rome*, that ſo they might reign in it. But they have at leaſt ſo much Equity, that Men of Senſe among them who would perſwade others to embrace their Communion, don't demand that they ſhould believe their Doctrines, which they have no eſteem of themſelves, but only that they ſhould go to their Church, and for other things, permit them to believe as they pleaſe.

It muſt then be purely and ſimply Ambition, and a deſire of Dominion, which hath ruined the Church of *Rome* or the Clergy, and which continues to ruin them ſtill; take but that Vice away from them, their Tyranny will ceaſe, Chriſtian Morality would reaſſume its place, they would neither be Idolatrous, Superſtitious nor Heritical, Cruel nor Perfidious. Tran-

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ſubſtantiation, and the Infallibility of their Church, and all other monſtrous Opinions would fall, their Diſcipline, Obſervations, Cuſtoms and Uſages ſo pernicious to the Welfare of People and Countries, ſhould be aboliſh'd, and we ſhould ſee Induſtry, Arts, Manufactures, Commerce, Agriculture, Sciences flouriſh every where, and their Clergy themſelves would become Chriſtians upon the matter, and honeſt Men.

Though there never was any Religion in the World more contrary to the Goſpel and Reaſon, than that of the Pope, in regard of Doctrine and Worſhip; yet I will adventure to ſay, that it is ſtill more deteſtable, in regard of the Tyranny which is exerciſed therein by the Pope and his Clergy.

For the better underſtanding of this, I maintain that if it were poſſible there were but two Religions in the World, one whoſe Doctrine, was well Founded on Scripture and Reaſon, but the Morals Impious, and the Maxims of Eccleſiaſtical Government Tyrannical, and tending to the Oppreſſion and Ruin of Princes and their Dominions. And that on the contrary, the Doctrines of the other were Abominable, contrary to Scripture and good Senſe, but its Moral Practiſe Good, and its Eccleſiaſtical Government tending to the advantage of Sovereigns and their People, to make Countries Flouriſhing, Rich and Populous, and maintaining Peace and Tranquillity in them. There's no Man of Senſe, but would confeſs the ſecond Religion would deſerve the

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Protection of the State better than the first. So that if the Proteſtants ſhould become Idolaters and Hereticks, & teach Tranſubſtantiation, Purgatory, the Invocation of Saints, Adoration of the half of one of the two Sacraments, and that of Statues and Images, or ſuch like Doctrines; their Morals and Maxims of Eccleſiaſtical Government, remaining the ſame as they are at preſent, that is to ſay, allowing to God, Princes and People all their Rights, as to what relates to Morals and the Government of Church and State, their Religion ſhould better deſerve the Protection of the State, than that of a Church, which ſhould deteſt Tranſubſtantiation, Purgatory, *&c.* and at the ſame time by their Maxims, Obſervations and Tyranny fill the World with Deſolation and Vice, and ruin Princes and People, as the Roman Religion does.

So that it appears hence, that the Church and Religion of *Rome*, are yet more abominable by their Tyranny and Morals, than by their Idolatries and Errors. The Pope and his Clergy are more Antichriſtian by the Tyranny that they Exerciſe over the Souls and Bodies, the Eſtates, Honour, Life and Repoſe of Princes and People, than in regard of their Speculative Impieties and Worſhip. But I confeſs, that the one cannot be without the other. Where there is ſuch an horrible Tyranny, Religion cannot long remain pure in Doctrine, and where the Opinions are ſo monſtrous, their Morality and Church-Government

ment muſt needs become deteſtable and tend to the ruin of States.

I confeſs that in relation to God, it is equally impoſſible, according to Scripture, for private Idolaters, and thoſe that practiſe a Morality deſtructive to Society, to be ſav'd; So that in that reſpect the matter is equal, but it is not ſo with reference to the State.

Experience teaches us that there are Idolaters who are Morally Honeſt, as to Dealings betwixt Man and Man, and good Countrymen, who deſerve the Protection of Magiſtrates, and that there are ill Men amongſt the Orthodox, who deſerve to be cut off, or chaſtiſed ſeverely, as Murderers, Fornicators, Robbers, *&c.*

As to Sovereigns and all Magiſtrates, the good of the State is always preferr'd to that of the Church, as Nature in order preceeds Grace, and the Light of Reaſon that of Faith. For the Church cannot ſubſiſt without the State, but the State can ſubſiſt well enough without the Church; hence it follows that Diſturbers of the Publick Peace, and thoſe that plunder and ruin People, deſerve better to be cut off or baniſhed out of a Country than Idolaters or Hereticks, that don't trouble the State. And that the Church of *Rome* who is guilty of both, that is to ſay, ruines States and is Idolatrous, deſerves more to be deſtroyed upon the former account than the latter.

Hiſtory informs us, that the Spirit of Domineering and Tyranny began firſt in the Church

Church of *Rome*, after which Vice and Ignorance, and next Idolatries and Herefies infected her in Crouds, and deſtroyed all her Doctrine and Worſhip. For the Popes did firſt attack the Temporal Rights of Sovereigns and People, before they made any attempt upon the Publick Worſhip.

Had they been chaſtis'd for their Ambition, and kept under as they ought, the Chriſtian Religion had not been deſtroyed utterly among 'em, and People and Princes would have preſerved their Rights. It is the Natural Order of the Ambition of the Popes and their Clergy, that in order to promote their Deſigns upon the Temporal Rights of Sovereigns and People, they make uſe of what they call Spiritual Methods, to attain their end. Whence it follows, that Sovereigns ought to abhor them more for their Ambition and Tyranny, than for their Doctrine, tho' the one cannot ſubſiſt without the other, and they ought not to delay one moment the exterminating of ſuch a Religion out of their Dominions, when it is ſo clearly demonſtrated to 'em, as I have done that it lays them deſolate in ſuch a terrible and amazing manner.

After ſo great a number of Political Reaſons, which ſo manifeſtly prove the falſhood of the Romiſh Religion, the Papiſts, who henceforth continue obſtinate, muſt find out other Methods to palliate it, and not apply themſelves to refute all our Arguments from Scripture, Reaſon and Senſe againſt their Opinions and pretended Myſteries, but to prove, if they can, that all the

the reasons I have brought against them are false, and that the XVIII Articles, by which I have made it appear, that they lay Countries desolate, are suppositious or of no consequence. But tho' they should be able to do it, They will not find it easie to disentangle themselves from the Arguments here laid down, which are so palpable and obvious to Sense.

It will be to no purpose for them to alledge the Infallibility of their Church, as they have successfully done to maintain Transubstantiation, for here their Sophisms cannot so much as impose upon a Servant-Maid, who of her self may Judge of my Arguments, which relate to matters of Fact that they themselves touch and manage, are visible, and plain, and proportioned to the Capacities of the most Ignorant, and which may all be examined to the bottom in a very little time.

There's no need of understanding Hebrew, Greek or Latine for this, nor Divinity and Philosophy, nor so much as to read the Old and New Testament, or those they call the Fathers. The discussion of this Point is not tedious, and it will be to no purpose for the Papists to alledge Prescription in this, no more than it would be for a Troop of Highway-men, Pickpockets or False Coiners, who had been accustomed to the cutting of Purses without being taken Notice of, or had for a long time cheated and ruined a senseless People, who did not observe that their Money was Counterfeited. The Mischiefs are too great and manifest, not to have a remedy attempted

tempted asoon as possible, when ever they are discovered, otherwise Princes and People, who are so much concern'd therein, must have lost their Senses.

It appears plain by what I have said, that so many Persons, who for diverse Ages, have past for great Ministers of State and Politicians, in Popish States and Kingdoms, were in reality nothing; but on the contrary mean spirited Men, that either did not perceive those Disorders of Popery, which are obvious to every Mans view, nay, as I may say, leap on his Face, or suffered a Religion so ridiculous and ruinous to Sovereigns and their People, and so contrary to good Manners, to take place, and be the Religion of the State.

This Treatise which proves so evidently, and in a Method suited to the Capacity of the most Ignorant and Unlearned Persons, the Falshood and Transcendent Malignity of the Church of *Rome* and her Religion, and which I defie all or any of them ever to answer, will hence-forward take off the Mask from all the Hypocritical Clergy of that Church, who though they believe nothing of their Religion themselves, yet they pretend to be sincerely of her Communion, under a Counterfeit Allegation, that the Holy Scripture is Obscure, and that the said Church is Infallible, whereas they are in good earnest retain'd in her Communion meerly by their Love of Ease, and the World, and a Spirit of Profanity, that they may enjoy the Sensual Pleasures, and

Carnal

Carnal Delights, which are the Lot or Inheritance of the Romish Clergy.

So that henceforward the Popish Clergy can't but be understood, ev'n in Popish Countries themselves, to be the greatest Enemies of the State and of Mankind.

And henceforward we shall have reason also to look upon all the other Papists, who can read or have heard those Reasons Discours'd of, as Impious Profane People, without Religion, and that Love nothing but the World; if they still continue in the unhappy Communion of that great Harlot, seeing her Shame and Uncleanness cannot in any wise be conceal'd.

We shall moreover have more Reason now than ever to look upon all Protestants, Great or Small, Princes or Subjects, that renounce the Reformation or rather Christianity, to embrace Popery, as declared Enemies of the State, seeing Popery is so evidently prov'd to be the Bane of all Countries, where it is the obtaining Religion: Nor can we in particular, entertain any more favourable Opinion of those English Protestants who continue Jacobites, though they do not change their Religion.

This should also make such Protestants blush who entertain, or rather would bring others to entertain a good Opinion of the Church of *Rome*, as if it were still a True Church, and comparable in any degree to the Church of *England*, or other Reformed Churches; whereas there's no more comparison to be made

between them, than between *Christ* and *Belial*, the *Temple* of *God* and that of *Idols*.

I hope also by this way of writing, to deliver the World from abundance of Disputes and Vain Questions, about the Popes Supremacy, whether he be the Center of Unity, the Source and Fountain of Ecclesiastical Ministry, that is, of the Mission of all Bishops and Ministers, to which Pretensions, he has no more Right than the *Mythri*; as also about the Infallibility of the Pope and his Church, Transubstantiation, Invocation and Adoration of Saints and Angels, and a thousand Inanimate Creatures; in which Vain and Foolish Disputes, the Protestants lost abundance of Time, in endeavouring to convince the Popish Clergy, of the Folly and Falshood of those Opinions, which they themselves know to be False, as well as we, and without Foundation, and laugh at us in their sleeve, that we should think them so simple, as to believe those nonsensical and ridiculous Opinions.

If they believed their own Doctrines and pretended Mysteries, they would not profane them as they do, forcing People by a thousand torments to go to their Mass, and to swallow down their pretended God of Bread, which the Protestants profess publickly to abominate, as they do their other Mysteries.

By this means I hope I have also delivered our Divines from a sort of Necessity they lay under, by reason of their Controversies with the

the Papists, to read again and again those Books call'd the *Fathers*, *Ecclesiastical History*, the *History of Councils*, the *School-Divines*, *Canonists*, and *Decretals of the Popes*, &c. which are all of 'em Vain Studies, for the most part; yet they were oblig'd to spend a great deal of time in following them, which might have been better improved in applying themselves only to Meditating and Searching out the Meaning of the Holy Scriptures, which has been much better understood since the Reformation than in all the Ages preceding, and is the only Study in which a Mans whole Life can be profitably spent.

Hence we may also perceive of how little consequence it is to us, in regard of our Controversies with the Church of *Rome*, to know which of the two Histories of the *Council of Trent* is the Truest and most Faithful, viz. that of the Incomparable *Fra. Paolo*, or that of the Profane *Cardinal Pallavicini*, call'd of a long time his *Nun Gospel*, which does not deserve to be read, seeing we have a thousand other stronger Proofs of the Impiety of the Court of *Rome*, and their pretended Religion, than that History of *Father Paolo*, though excellent in it self, as to the Matter of Fact.

We may very well say, that the *Council* of *Constance* and *Laterun*, did Evidence and Establish as great Impieties as the *Council* of *Trent* diverse Ages before it. That which was most fatal to *Christianity* in that Impious last *Council*, was, that all the Idolatries and Heresies of the Church of *Rome*, as also her Tyranny, were

therein Conſecrated and Eſtabliſhed in Form of Laws, with Anathemas; ſo that if there were any remainder of Chriſtianity in that pretended Church before the *Council* of *Trent*, which is indeed very much to be doubted, it was abſolutely deſtroyed thereby; eſpecially if we conſider, that by Vertue of the Deciſions of that pretended Council, where the Proteſtants could not aſſiſt, becauſe it was not free, and all was done therein by Bribes, Violence and Treachery, againſt the Proteſtations of almoſt all the Princes of Europe even Papiſts, who had demanded a Free Council: By Vertue I ſay, of the Deciſions of that Profane and Impious Aſſembly, the Pope and his Clergy did afterwards put in practiſe all the Cruelties and Barbarities imaginable, in order to quench the Light of the Goſpel in the Blood of the Reformers, and did alſo highly raiſe the fury of their Inquiſition, which Tribunal alone proves the abſolute Reprobation of the Romiſh Church, better than any thing that was done in the *Council* of *Trent*.

The Church of *Rome* has retain'd nothing of Chriſtianity but the Name, and ſome ſmall Appearances of it, in order to enrich her ſelf by them, juſt as the *Rovers* of *Algiers*, who put out a Chriſtian Flag when they deſign to enſlave and ſwallow up the Chriſtians; for at the bottom there's nothing in the Church of *Rome* but Idolatry, Perfidiouſneſs, Cruelty and Tyranny.

It would ſeem reaſonable alſo, that after ſo many and ſo evident proofs, that the Pope is

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the greatest Enemy of all the Christian States, and of Christianity it self, that Protestant Travellers should be more scrupulous to kiss the Popes Foot, when they are at *Rome*; For 'tis not as a Temporal Prince that the Pope imposes upon them such as Ignominious and Abject Submission, but as the *Antichrist*, or *Vicar* of *Christ*, for the word ἀντιχριστος signifies that, as ἀντιβασιλεὺς signifies a *Vicegerent*, and ἀνθύπατος a *Proconsul*. The Pope I say, and all his Court take it to be a Religious Worship, and an acknowledgment of his Almighty Power, both in Heaven and Earth, as being the *Vicar* of Christ on the Antichrist, not as Enemy of Christ, which the word signifies also by the special Providence of God, to be on such a one. I know Travellers commonly have but a mean idea of *Religion*, and do this meerly out of a base Covetousness to get the Popes Golden Medal, and fancy that 'tis only a civil respect which they pay to him as to a Temporal Prince, and not a Religious one. But 'tis a horrid mistake; For the Pope pretends it is due to him, by Vertue of a Prophecy in the Old Testament, by which it's said of the Messias, *That all Nations shall fall down and submit to him, and lick the dust of his Feet*. Otherwise the Pope has no ground to pretend to that excessive and shameful Submission above so many Princes in the World, who have a greater Temporal *Power* and *Revenue*, are of a far nobler *Pedegree*, and are infinitely better in all respects than he is; So that all those Travellers who are guilty of that, commit besides

the sin against God, a horrid baseness against themselves and Christianity, and in truth, I should think that those who will be so base hereafter, as to stoop to that Villany for the Golden Medal, would make no great scruple to prostitute themselves also for Money to the other Roman Prelates at *Rome*, & *Mallebrella Park*.

There is nothing in my Opinion more capable of inspiring one with low and abased Thoughts of Mankind, than to see Kings and Princes, and their Counsels, who ought to be the most clear-sighted and prudent of all Men, as to what concerns the Welfare of their Dominions and People, to suffer themselves to be led by the Nose, by the most Vile and Abject Rascals in the World, who have imposed such a Foolish and Shameful Religion upon them, under pretext of which they pillage, ruine, and lay waste their Countries, without their perceiving it, or at least endeavouring to deliver themselves from that Yoke of Slavery.

The Church of *Rome* is not contented thus to treat those that she hath already brought under, but would also swallow up all others, and yet if you'l believe her, she is, as I have said, Infallible, and there's no Salvation to be hop'd for, but in her Communion, and by submitting to her Yoke; which is all one as if the most dissolute Prostitute in a City, should alledge that all the honest Women are debauched, and cannot learn how to behave themselves except they come to her School. Or just as if a multitude of Profligate, impious Debauchees, Thiefs, False Coiners

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and Murderers, pretended to impose a new Religion upon Men, to Administer Justice to all the World, under pretence that some of their Ancestors, from whom they claim a Direct and Legal Succession, were honest Men, and acted in those Stations a thousand years ago. For it is just the same: the Popes pretend to be Successors to the Bishops of *Rome*, who were, as they pretend, the Successors of Saint *Peter*; but what consequence can they draw from it, if it were true, seeing they are now all Idolaters, Hereticks and the greatest Tyrants in the World, and have been such for several Ages. Is it not certain that *Judas*, tho' he was an Apostle himself, forfeited his Right to his Office, by betraying his Master? how much more have the Popes and the Popish Church forfeited it, who out-do him as much as the Prototype uses to out-do its Type.

Let's suppose that the *Mahometan Arabians*, who are a kind of Christians as well as the Popes, since they acknowledge Christ for a great Prophet, did pretend that they are the Successors of those Bishops of *Asia* to whom St. *John* in his *Revelation*, directs some Admonitions, who had at least as much Right to pretend to be the Successors of the Apostles, as the now Bishops of *Rome*. Let us suppose, I say, that those *Mahometans* did pretend now, not only to have their Mission from Christ, but to be the Center of Unity amongst Christians, and under that pretence oblige us to turn Mahometans; would the Popish Church think their Arguments good? and yet they have as much Right to such Pretensions as the

the Pope and his Clergy, who are more Antichristian than they.

The Pope then and his Clergy being without Controversy, as I have demonstrated, the greatest Enemies to Jesus Christ, and to the Christian Church; is it not a horrid piece of Impudence, and Folly, to pretend that they are or may still be the Fountain of the Ecclesiastical Mission and Ministry? It is against God's Holiness, Truth and Wisdom to think so, and Blasphemy to speak so? For did ever any wise Prince trust his Authority, his Person and Family to Rebels and his greatest Enemies, does not he on the contrary, deprive them of all their Offices, and of all his Favours; for otherwise he should countenance their Rebellion and Crimes, but when they have submitted and sworn Fidelity afresh, then if he thinks fit to pardon them, and give them their Offices again, there must be new Patents and a new Commission, or else he would be guilty of Folly against his own Crown and Dignity; just the same as if our Lawful Sovereign King *William*, did trust his Authority, Person, and People to the Irish, who are in the late Kings Service in *France*, and his own greatest Enemies, and that they should exercise that Authority without renouncing Popery, Idolatry, and the late King. This might justly be called a trusting the Sheep to the Wolves. Unless *Peter* after the abjuring of his Master, had repented of that great sin, and been also restor'd by his Master to the Apostleship, by a thrice repeated Commission to *feed his Sheep*,

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as he had three times abjured him; Unless, I say, Christ had so sealed his Pardon and renew'd his Commission, he had forfeited his Apostleship: How much more then hath the Popish Church forfeited all her pretended Privileges, by the multitude of her Idolatries, Heresies, Execrable Morals, and by her Tyranny over Princes and Nations?

It's a Folly in Protestants to dispute seriously with the Roman Clergy, and quote Scripture, or bring Reason against them; for they know very well that the Scripture is against them, otherwise they would not prohibit the Reading of it, nor speak with that disrespect of the same, as they do; it is just the same as if you would endeavour to dispute Highwaymen or Prostitutes out of their way of living, which they have chosen before all others, with a Resolution never to abandon the same.

It's a Maxim in Logick, that one ought not to dispute with those who deny Principles, nor with those who impudently Controvert certain Truths. And can any Society be more guilty of this, than the Church of *Rome*, who orders those of her Communion to violate all the Commandments of God, all the Maxims of Christianity, and all the Laws of Nature and Society, to Convert Men, as she calls it, to her Religion? Can there be any thing more effronted and impudent than that pretended Church, when in her Debates with us, she asserts also, as I have said already, her own Infallibility, in Pillaging, Ruining and laying Desolate those Nations that submit to her

Yoke;

Yoke; and likewise by denying that there was any Persecution in *France*, or that their pretended Sacrament is Real Bread, &c.

To what purpose is it to Dispute of Religion with such a Church, which for several Ages hath impudently Anathematiz'd those who Communicate in both kinds, though she own'd at the same time, that Jesus Christ commanded we should do so, when he instituted that Sacrament, and that the Apostles and Primitive Church did the like.

It exceedingly delights the Popish Clergy, to find the Protestants seriously Disputing against their Ridiculous Doctrines, for they value themselves upon it as having Wit enough to make all their Extravagancies seem Probable and Rational at least. For it requires as much Ingenuity to put a fair colour on their Follies, as if a Man should undertake to prove that the Devil loves Truth, Justice and Holiness, or that that which is call'd Truth and Holiness, is False and Sinful. What delight would not the Devil take to hear Men Disputing whether he is to be Worship'd and Religiously Served as well as God. This comparison is not too harsh, for in many places of the Scripture, the Adoration of Creatures, both Animated and Inanimated, such as the Papists are guilty of, is call'd *The Adoration of Devils*, to drink the Cup of Idols, is call'd *drinking the Cup of Devils*, to Sacrifice to Idols (as the Papists do when they Invoke and Adore so many Creatures in Heaven or Earth, and when they offer the Sacrifice of their Mass to pretended Saints,

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who are dead, and meer Idols: that's call'd in Scripture, *a Sacrifice to Devils*, the Adoration of Images of Gold and Silver, is joyn'd with the *Adoration of Devils*. And several Doctrines which seem to be none of the most Impious of the Romish Church, are call'd the *Doctrines of Devils*, such as is their prohibiting their Ecclesiasticks to Marry, and eating such and such sorts of Meat, *&c.*

I mention all this by the by, without quoting the places of Scripture, because I am no Divine, but those who read the Scriptures know what I say is true. They know also that the Romish Church is call'd in Scripture by the Names of *Sodom*, *Egypt* and *Babylon*, as if the Spirit of God had sought for the harshest Terms, to denote to us in some degree, the infinite Malignity of the Romish Church, which is beyond all Expression and Idea. Their Clergy, I say, take a great delight to see our Divines busied in confuting their Opinions, as those who undertake the Apology of Folly, do when they see others seriously confuting their foolish Arguments.

If it were not for the Riches of Popery, and the Princes and the numbers of People, who follow that *Beast* and *false Prophet*, according to the Prophecies of the New Testament, it would appear to the Judgment of the Papists themselves, the most Execrable Religion that ever was, and I hope there will come a time, when all the World will be amazed, to understand by History that there hath ever been in the World such a Portentous and Monstrous Religion as that is, I pro-

I promis'd at the beginning of this Work, to demonſtrate the great Advantages which the King and Kingdom of *France* might reap by aboliſhing Popery; in order to ſhew by that ſingle example, what Advantage other Popiſh Nations might reap by the ſame, and the great ones that *England* and other Proteſtant Countries enjoy by the Reformation: I ſhall therefore now ſay, that ſhould it pleaſe God to put it into the heart of the K. of *France*, who Reigns at preſent, and who of a long time ſeems to a great many people, to be deſtin'd to do great things, to deliver his Kingdom from the Tyranny of the Pope, he would reap abundance of more true glory from it before God and Man, than he would have done, had he been able to conquer the whole World. That would be an Action truly Heroick, infinitely greater than any thing he hath done hitherto, and would be a clearer demonſtration to the World, that he hath a Great and Noble Soul. This return to God, to Himſelf and to his People, would compenſate for all the paſt Miſcarriages of his Reign, and preſerve thoſe great Titles, which have either been given him by others, or aſſum'd by himſelf, as alſo the Glory of all the great things that he may have done. Then indeed he would deſerve the Title of Moſt Chriſtian King, which can never be properly given to a Popiſh Prince, becauſe Popery and Chriſtianity are Antipodes to one another, at leaſt as much as darkneſs is to light.

It is well known that ever since he aſcended the Throne, the honeſter ſort of Papiſts in that Kingdom, have entertain'd hopes that this great and glorious Prince would deliver it from the Popes diſgraceful Yoke, by creating a Patriarch. But the Court of *Rome* by the pernicious Counſels of her Clergy, who have ſold themſelves to Iniquity, diverted him from that deſign, by inſpiring him with falſe Ideas of the Glory and Grandeur he would acquire by extirpating the Proteſtant Religion, which they call Hereſie, out of his Kingdom, that is to ſay, to perſecute ſuch True Chriſtians as were in the ſame, with all manner of Fury, in order to ſubject them to the Pope, inſtead of making War upon that Grand Enemy of Jeſus Chriſt, the greateſt that ever he had or can have.

It muſt be confeſſed that the deſign of eſtabliſhing a Patriarch in *France*, was very conſiderable, ſeeing by that means they had deſign'd to deliver the Kingdom from a Foreign Yoke, as ruinous as poſſible, but it muſt be acknowledged on the other hand, that it would be abundantly and more aſſuredly Glorious and Advantagious to Reform the National Religion entirely from ſo many frightful Errors in Doctrine, and ſo great a number of Cuſtoms and Superſtitions, that are pernicious to the State, and were introduc'd into the ſame under the favour of that profound darkneſs, which the Tyranny of the Pope hath ſpread therein, and which in their turn maintain and ſupport that Tyranny.

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For if we consider things duly, that horrid Darkness and Ignorance could not have been dissipated by the meer Creation of a Patriarch, for notwithstanding that, most of those ruinous Disorders, represented in the forementioned 18 Articles, would still have continued, because they are the natural Dependances and Necessary Consequences of the other Principles of the Romish Religion, which would have remain'd entire notwithstanding the Creation of a Patriarch, the Abolition of the Papal Authority only being excepted.

Besides such an Inconsiderable Change as this, the rest of the Popish Religion being continued, would neither have been Advantagious for the Salvation of Men, Glorious to the King, nor Profitable to the State. For Idolatry and the other Heresies remaining, there would have always been an Impossibility of being saved in that Religion, and the greatest part of the Oppression attending it, being also continued, the people would have had but little relief by it, nor would the King of *France* have reap'd the fourth part of the Advantage, which he might expect from a thorough Reformation.

Neither is it to be thought that so small a change, could be solid and durable; for at the bottom, it's certain that it's the Popes who have made the Religion of the Church of *Rome* to be what it is, either by corrupting the Doctrine of the Apostles, or Adopting the Idolatry and Worship of the Pagans, or by Forging now and then new Articles of Faith for

their

their own private Intereſt, and that of their Clergy: And it is certain that their Religion is founded on no other Authority but that of the Pope, and therefore Cardinal *Pallavicini* had reaſon to ſay in his Hiſtory of the *Council* of *Trent*, call'd by ſome, his New Goſpel; *Tutti gli Articoli della Religione unitamente conſiderati non hanno altra certezza proſſima ed immediata che l'Autorita del ſummo Pontefice*; *i. e.* that all the Articles of their Religion, conſidered together, have no other certain and immediate foundation, but the Authority of the Pope. So that if we reaſon conſequentially from this Principle, the Popiſh Religion cannot be preſerved but by the preſervation of the Papal Authority, from which it derives all the Authority, that gives it any value in the eyes of the World.

It is alſo probable, that if a greater Reformation were not made immediately upon the Creation of a Patriarch, the Popes Authority would be again Re-eſtabliſhed; for he ſhould without doubt have always a great Party in the Kingdom, under the favour of that horrid Darkneſs which muſt have continued therein, if it had been no other but for the Jeſuites and Monks, who would be conſtantly Jealous that the Patriarch would pair their Nails. One Party of the Nation would always have entertained a Correſpondence with the Popes Friends, being united by their Communion in the ſame Religion, excepting the Opinion of the Authority of the Pope, tho' ſome would have made ſemblance of rejecting that too, for fear of their King, yet they would effectually endea-

vour the Re-eſtabliſhment of the Papal Authority. And ſo much the more, that the Court of *Rome* would have been prodigal of their Treaſures, and have ſpar'd nothing on this occaſion to maintain their Tyranny: And moreover, if the King who had created a Patriarch, ſhould come to have died before the Reformation ſhould have been compleated, and a Prince of leſs Authority had Succeeded, there would have been an end of the Patriarchat.

This erecting of a Patriarch would not have pleaſed the Popiſh Princes neither; ſo that they would have joyned with the Pope and the Party that adher'd to him in *France*, and would either have ſtirr'd up Civil Wars there, or have made War upon it themſelves.

Nor could this imperfect Change have ſatisfied the Proteſtant Princes, who would always have look'd upon *France* as Idolatrous and Heretical, and ready to return again to wallow in that mire, whence ſhe had made ſome Effort to get out, and begun to lift up her head; ſo that they would never put any confidence in her. It ſhould happen to *France* in this caſe, as it always happens to Neutral Princes in the quarrels of Neighbouring Potentates, their Neutrality does not reconcile them with their Enemies, nor yet procure them any Friends. *Neutralitas neq; Amicos pariſ neq; Inimicos tollit*, ſaith *Tacitus*: In ſuch caſes we muſt be either t'one or t'other, and avoid that which is call'd *Conſilia Media*. Such a faint Reformation would have ſerv'd for nought, but to awake

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all the Malice of the Pope, and the Miſchievous Eccleſiaſticks of the Kingdom, who would have reap'd the ſame Advantage from this, that a ſtrong Man does from the Impotent Menaces of his Enemy, which ſerve only to put him on his Guard and ſet him at Work, to prevent the threatned Miſchief, according to the Italian Proverb, *Le Minaccie ſono l'Armi del Minacciato.* Threats ſound an allarum to the threatned Man, to take Arms, either to defend himſelf or offend his Enemy, as occaſion requires.

Whereas if the King of *France* did not do things by halves, but ſhould, together with his Subjects, renounce all at once the falſe Doctrines, Worſhip, Superſtition and Abuſes of the Church of *Rome*, and Free his Kingdom from that Tyranny, by Eſtabliſhing the light of the Goſpel, to enlighten his People, amongſt whom it is hid under a Candleſtick, he might aſſure himſelf that ſuch an Evangelical Reformation would be followed by unexpreſſible Advantages to himſelf and his People, both in regard of Temporal and Eternal Life.

Some may perhaps object that ſuch a compleat and ſudden Reformation, muſt needs ſhake the Kingdom of *France*, and that there's no paſſing ſo ſuddenly from one Extream to another without danger, that is to ſay, from the thick darkneſs of Popery, to the bright ſhining light of Chriſtianity, and therefore it muſt be done gradually, as our Saviour did when he reſtored ſight to the Blind, they did not at firſt ſee all Objects diſtinctly; but Men

walking like Trees, and that God does not make us paſs from the dark night to the bright day, but by the dawning of the Morning, and therefore according to that Wiſdom, it were proper firſt to Eſtabliſh a Patriarchat in *France*, before they endeavour a Goſpel-Reformation.

To this I anſwer, That as to the Authority of the Pope, which the Creation of a Patriarch would have over-turn'd, all the Parliaments of *France*, and amongſt others that of *Paris*, all Perſons of Learning, Senſe and Honeſty, ev'n amongſt the Clergy themſelves, do not acknowledge that Authority in their heart; nay, they deſpiſe all other Doctrines contrary to thoſe of the Proteſtants, as being evidently falſe or unprofitable. The Kings Authority and the Reſpect or Fear that they have for him, are the only Ties which retain them, leſt he ſhould deſtroy or ruine them, if they did turn Proteſtants. They have had many Doctors of a long time, who have opened their Eyes in regard of the Popes Authority, and diverſe other ſuch Doctrines, as the *Chancellor Gerſon*, and the *Drs. Richer*, *de Launoy*, the Author of the Book call'd, *Les Moyens Seurs & Honnetes*, Sure and Honeſt Methods, *Elias Du Pin*, and many other, without mentioning the Books of Proteſtants; and beſides, the *Janſeniſts*, the New Philoſophy and the preſent *Quietiſts*, do ſomething of that Nature; And there's ground of hope that all the Nation will be moved at the infinite number of Miſchiefs, which Popery occaſions in the State when they are ſet before their Eyes.

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We muſt alſo conſider, that the Rigor and Length of the laſt Perſecution of *France*, nay which continues ſtill, and hath been one of the longeſt and moſt cruel that ever the Chriſtians endur'd ſince the Eſtabliſhment of Chriſtianity; that grand Rigor, I ſay, and the continuance of the Perſecution, have giv'n occaſion to all Perſons of the Romiſh Communion, who had not abſolutely diveſted themſelves of all Conſcience and Humanity, and become perfect Bruits, to inquire into thoſe Opinions, for which the Proteſtants have ſuffered, and ſuffer ſtill ſo many evils, and have found them Reaſonable and Chriſtian, contrary to what the Monks repreſented them to be, and diverſe of the honeſteſt of their Clergy-men who were formerly very Ignorant, have inſtructed themſelves in them. All of them have been terrified to find ſo much Courage, Firmneſs, Humility and ſurprizing Patience amongſt an infinite number of Perſons of all Sexes, Ages and Conditions, which made them to think, that in all this, there was ſomething Divine, Θεῖόν τι; they are alſo ſurpriz'd to find, by the Zeal which thoſe poor People, diſcover at preſent when perſecuted in diverſe places with the utmoſt rage, that they are leſs Papiſts than ever, which occaſions many thoughts of heart amongſt thoſe who have any Judgment.

Beſides the bad ſucceſs of that Perſecution which hath been accompanied with this long and bloody War, a violent Famine, and the dethroning of the late King *James*, with whom it was concerted, and which, in fine, hath iſſued

in the ruine of the Kingdom of *France*, hath made it evident that it was not a Work which God approv'd, and that he did without all doubt avenge himſelf on the Nation for their perfidiouſneſs and cruelty committed againſt his People, at the Inſtigation of the Court of *Rome* and the Clergy of *France*; and thoſe who are not judicially blinded, or have any Senſe of God upon them, underſtand and perceive clearly that God concern'd himſelf in the Cauſe of the Proteſtants, and the Evils they Suffered. Which ought to be another ſtrong Argument, to incline the Papiſts to embrace the Proteſtant Religion. So that there's no cauſe to doubt but the People of *France*, have a mighty diſpoſition to ſhake off the Popes Yoke, and to embrace the Doctrine of the Goſpel, if the King of *France* would declare himſelf for it, above half the buſineſs would be done.

Never Prince had nor can have ſo fair an occaſion to acquire Immortal Glory, and to render his People happy, as the King of *France* has at preſent in putting that great Work in Execution, for beſides all the Diſpoſitions thereunto abovementioned, he hath the moſt Authority in his Dominions of any Prince in the World, and hath the fineſt and moſt numerous *Army* that ever was ſeen in *France*, and if he ſhould ſtand in need of any aſſiſtance to carry on a Work ſo Glorious, ſo Magnificent and Advantagious to Mankind, there's no doubt but the Incomparable *William*, and other Proteſtant Powers, would lend him their helping hand.

It ſeems that the preſent State of the Kingdom of *France*, doth moreover indiſpenſibly require this general Reformation, and the abolition of the Papacy, to the end the King may appropriate to himſelf all or at leaſt the greateſt part of the Riches of the Church, which belong to no Body, and whereof he might diſpoſe for the ſafety of the State, without any Injuſtice, by which means he would be enabled to pay his Debts to every one, and to prevent a Civil War, which ſeems to threaten *France* unavoidably, if there come a K. of leſſer Authority than *Lewis* the XIV. by reaſon of the deſperate Condition into which People of all ranks are upon the brink of being reduc'd, becauſe of the ill condition of their Affairs.

All his Troops ſeem to require it alſo, to prevent their being caſhier'd, for they muſt either periſh in Foreign Countries, or ſtarve, or be hang'd at home; the great numbers of brave Officers and Noblemen, ruined by the Kings Service do alſo require it; and 'tis a thouſand times more juſt that they ſhould be compenſated by the Riches of the Church which belong to no Body but the King and State, than that they ſhould be enjoy'd by ſuch an Herd of Scandalous and Unprofitable Eccleſiaſticks. The great numbers of others who have been forced by ſeveral ways to lend Money to the King, or to buy Places, or Letters of Nobility, and muſt unavoidably be caſhier'd and ruined, or who have loſt all they had by the Taxes, do alſo require ſuch a general Reformation, that the King may be enabled

to pay or give them ſome Compenſation, and to furniſh them Bread, of which they have none left. And beſides thoſe above-mentioned, all ranks of People through the Kingdom in general require it, that they may be delivered from thoſe prodigious Loſſes, that they ſuffer continually by Popery, which amount, as has been ſaid, to above 200 Millions *per Annum*, that ſo they may be Re-eſtabliſhed and Repeopled a little; for which end the Monks, Nuns and other Eccleſiaſticks might be very uſeful, if their Monaſteries were diſſolved.

The general Deſolation of the Cities and Countries do alſo demand it, that ſo that King may be in a condition to moderate the Impoſitions and Taxes, with which they are overwhelm'd at preſent, and will continue ſo to be. Without this all Arts, Manufactures and Huſbandry, will infallibly decay more and more, and the Art Military will come to nothing in *France*, where it hath flouriſhed ſo much in this Reign.

The Intereſt of the Church of *France*, as they call it, and all the honeſt Eccleſiaſticks among them, ſeem alſo to require it; becauſe if after the preſent King and Dauphin, there ſhould happen to come a weak Prince, the Kingdom alſo being ſo much weakned as 'tis at preſent, and as it will continue to be ſtill, may be for ever ruin'd unleſs this general Reformation be ſet about ſpeedily: If, I ſay, a weak Prince ſhould happen to come to the Crown at ſuch a time, the Popes will treat *France* in a more Tyrannical and Cruel manner than ever, becauſe

becauſe of the fears they have laboured under, that *France* would ſhake off their Yoke, and of the attempts which they will pretend have been made upon their Authority in this Reign, which they will never pardon. Then the Pope will Eſtabliſh the Inquiſition in *France*, deprive the Gallican Church of that ſhe calls her Liberties, rob the King of his Regale, oblige him to reſtore the Seculariz'd Eſtates to the Church, and certainly deſpoil the Biſhops of their Lawful Juriſdiction over the Regular Clergy. Then they muſt believe the Infallibility of the Pope, or at leaſt pretend to do ſo, both in Matters of Fact and Right, his Almighty Power in Heav'n and Earth, his Superiority over Councils, his Abſolute Power over the Temporal Rights of Kings, and their Lives, as well as in the matters of their Salvation, and the like over their Subjects: The Pope, the Monks and the Jeſuites will render themſelves Maſters of all under a weak Prince, and the Kingdom will be more expos'd to the Cheats, Impoſtures and Scandalous Vices of the Clergy than ever.

The King of *France* ſhould hereby gain the Affection of all Proteſtant Princes and States intirely, which would be much more uſeful to him than that of the Popiſh Princes, becauſe they are honeſter in their Treaties, and at preſent much more powerful eſpecially by Sea, and more able to hurt or help him. And moreover, *France* cannot ſubſiſt without Commerce with them, and the King knows very well that they have no thoughts of regaining any thing from

from *France*, as the Popiſh Princes have, becauſe ſhe hath never taken any thing from them; nor have they any thoughts of making Conqueſts upon him, as being more Sage and Judicious than that comes to: Neither has he any reaſon to fear that the Court of *Rome* will employ them to do Miſchief to *France*, as they have imployed, and may ſtill imploy Popiſh Princes to do.

But if *France* neglect ſuch a fair opportunity as this is, to ſhake off the Yoke of Popery, (when there is ſuch an Indiſpenſible Neceſſity to do it for the ſafety of the Kingdom, which muſt otherwiſe periſh) after having ſeen ſo evidently, that Popery is the ruin of States, and by conſequence a falſe Religion, all the World will have reaſon to believe, that His Majeſty does not only hate the Proteſtant Religion, but the very Perſons of all Proteſtants, eſpecially if he does not Re-eſtabliſh his Subjects of the Reformed Religion in the free Exerciſe of the ſame, and in a full and entire Liberty in all Reſpects, as his other Subjects, and with all poſſible Aſſurance for time to come, ſeeing no Man can reproach them with Diſloyalty towards the King, nor on the account of their Doctrine, which the moſt Learned of the Papiſts themſelves acknowledge to be very Sound, and Conformable to the Scripture, and make their boaſts that they believe the ſame things as they do, having nothing elſe to reproach them with, but only that they don't believe enough, becauſe they don't believe Tranſubſtantiation, nor fifty other Fooleries

ries of the like Nature; nor adore the half of one of the two Sacraments, which has not ſo much as the Honour to be Bread, but is only an *Elil Elilim*, a Nothing, an Idol, which according to St. *Paul* is a meer Nothing; of this number of Learned Men is the Bp. of *Meaux*, as appears by his *Expoſition of the Catholick Doctrine*. Without this Reformation, *France* will become as deſolate in 30 years time, as *Spain* and *Portugal* is at preſent, though there ſhould be a continued Peace all that while. For the Women and Girls who are at preſent three thirds of the People of *France*, will for the moſt part be dead without Children, becauſe there are not Men enough at preſent to Marry them; ſo that this want of People will be much more apparent then, than now.

It may very well be ſaid that the Kingdom of *France* hath for 30 or 40 years had a great Aſcendant over all the other Nations of *Europe*, by means of the Kings Vigour and Abſolute Power. But the Kingdom will loſe that Aſcendant, come to nothing, and be deſpicable to all the World, and eſpecially to the Court of *Rome*, without hopes of being ever able to recover it ſelf, if ſuch a Reformation be not made; And I dare venture to ſay, that without this the Kingdom is in danger to be torn into pieces by Civil Wars ere it be long, or involved in ſhort in another new War, on the account of Religion, by the Jeſuites at the ſecret Suggeſtion of the Pope, who are ſtill afraid of that Kings great Authority, tho' his Kingdom is ruined.

There's

There's no other Method left, as I have intimated already, to put the King in a condition to pay his numerous Debts, but this Evangelical Reformation; and becauſe diverſe Perſons of great Merit have deſir'd of me to give ſome Account of the Ways and Means they take, to find Money to borrow, and Places to ſell in a Kingdom ſo much ruined as *France*; I could not refuſe to obey them in imparting what is publickly known of that Matter in *France*, therefore I ſhall here make a little digreſſion.

We muſt obſerve then that the Court entertains a great number of People in Provinces and Towns, who make it their buſineſs to diſcover thoſe who have yet any Money left 'em. Whereupon the Intendant, Governour or other Chief Men of the Place, have orders either to call for ſuch Perſons, or to go to their Houſes, and tell them that the King has a mind to ſell ſuch and ſuch new Places, or Augmentations of Salleries to all Civil Officers who are already in Place, or Letters of Nobility to Commoners, or ſome other Priviledges, or to create Rents upon the Town-Houſe of *Paris*, or to alienate the Revenues of the Poſt-Office, or ſome part of his Demain, *&c.* Then they are acquainted Civilly that they will oblige the Court to lay out their Money on ſuch things, and do a piece of good Service to the State, that their Principal and Intereſt will both be ſure, and their gain conſiderable. If they anſwer that they have no Money, after being deſir'd thus to lay it out, then they find

find it to be, as *Tacitus* says, *Preces erant, sed quibus resisti non poterat.* They were Prayers indeed, but such as they could not resist.

Those Officers inform themselves more particularly of the State of their Affairs, from Scriveners and Notaries, who are oblig'd to tell all they know of it; After this they proceed to threaten the Persons, that so they may squeeze Money out of them. But there are few who let it come to this extremity, because they see so many Examples before them of People ruined by such Refusals, for either they are tax'd extraordinarily as rich Persons, or are accused that either they themselves or their Friends, whose Estates they Inherit, robb'd the Publick when they were in Office, and thereupon despoil them of their Estates. Otherwise all the Actions of their whole Life are Canvass'd, or if that fail, the Conversations of their Children and other Relations, are enquired into, on purpose to vex them, and their Tenants are over-whelm'd with Impositions, or Quartering of Soldiers.

There are a hundred other such Methods; and their Children and Relations are never advanc'd neither in the Church, in the Army, nor otherwise. And they are besides accounted at Court Enemies to the Government, sometimes imprisoned, and if they have any Suit at Law, the adverse Party is sure to find favour, *&c.* It's true, there are some who are known to be extreamly Rich, or in great business, that prevent the Court on purpose to gain Favour, and lend their Money upon the Town-house

houſe of *Paris*, nor do they know how to diſpoſe of their Money otherwiſe, Trade being quite ruined, Houſes and Land being of no value, and all people almoſt being broke; ſo that there's no ſafety in lending it to private Hands; beſides they are affraid of the Species being cry'd down, the ſame having been augmented one 6th part during the War. Then the Intereſt is upon the foot of twelve, fourteen, eighteen or twenty years purchaſe more or leſs, and moſt of thoſe Perſons live at *Paris* on thoſe Revenues: Here I ſhall take notice by the way, that above two thirds of all the Kingdoms Money, Plate and Jewels are at *Paris*; and that there was plenty of Money in *France* 15 years ago, as 'tis neceſſary for Trade, in a Country where the half of all Eſtates are in Mainmort.

We muſt ſuppoſe that Court was perſwaded that the laſt War was juſt and neceſſary, and that the Kingdom was in great danger, had it not been for the help of ſuch Methods, and they reaſoned as that Man, who ſaid formerly; *Præſtat aliquam habere Rempublicam quam nullam*, that is, 'tis better to have ſome Republick than none: And we muſt think alſo, that they thought the Kingdom was able ſoon or late to pay and reimburſe all thoſe Loans, both Principal and Intereſt, and that the Money was uſeleſs during the War, in the hands of private Men who had it, or might even be prejudicial to the Kingdom, if the Owners had applyed themſelves to Uſury, as 'tis in ſuch Circumſtances in ſome Countries. So that 'tis no wonder, that the Court having ſuch an Authority, made uſe of ſuch Ways and Means.

How then can all thoſe Publick Debts, old and new, be paid without aboliſhing Popery? How can thoſe who have bought their Places, of whom three fourths at leaſt muſt be Caſhier'd, be otherwiſe reimburſed? and this laſt alone may amount perhaps to a thouſand Millions, beſides what is due to thoſe who have purchas'd Augmentations of Salleries, and Titles of Nobility, which together with other Priviledges ſold alſo, muſt be aboliſh'd; or how can the Intereſts of all thoſe Debts be paid, ſeeing the Kingdom is every day more and more diſpeopled? for there's at leaſt three Women for one Man, and by conſequence there are but few Marriages, and more People die than are born. What hopes then can that Kingdom entertain from Trade and Huſbandry, when they have no Men to manage them?

And beſides, the continuance of the Perſecution will more and more alienate the Hearts of all True Proteſtant Strangers, who either will not Travel, or at leaſt not ſtay any long time in *France*, where ſo much Perfidiouſneſs and Cruelty abounds, againſt their Brethren, and where they cannot promiſe ſafety to themſelves, for either they are in hazard of being knock'd on the head, by the Furious and Idolatrous People, if they don't kneel before their breaden God in the Streets, or are always at the Mercy of their Landlords, Maſters of Exerciſes, or Idolatrous and Bigotted Phyſitians, *&c.* for it is now the mode in *France* to be mad Bigots, and if they fall ſick there, they will

will be perſecuted to the death, in order to make them abjure their Religion. Nor can they have leave to eat Meat for ſix Months almoſt in the Year, without buying Permiſſion of the Prieſts, for they are now more ridiculous in *France*, in thoſe matters than at *Rome* it ſelf: Becauſe the Pope is well ſatisfied to draw Strangers thither, and to have their Money, and that *France* ſhould loſe ſo much by it. So that the great profit which the Kingdom of *France* did ordinarily reap from Proteſtant Strangers, muſt reaſonably be ſuppoſed to diminiſh conſiderably.

There will happen alſo another Inconvenience by the abating of the Value of Money, which muſt yet of neceſſity be done, and will occaſion abundance of diſorder in the Kingdom. I confeſs that the aboliſhing of Popery, which we have demonſtrated to be ſo neceſſary, cannot prevent that diminution of the Value of the Coin which is ſo juſt, but it would occaſion that that loſs and all the reſt would be nothing ſo ſenſibly felt by the Kingdom, becauſe the Affairs of the King and the Subject both would be abundantly better'd by it.

I think it neceſſary to obſerve here, that the Rents of the Town-houſe of *Paris*, beforementioned, conſiſt in Taxes laid upon all ſorts of things, that are exported or imported into that City, for the uſe of Man and Beaſt, as Proviſions, Cattle, Corn, VVine, Cloaths, Firing, Hay, Straw, *&c.* Nor is there any thing but what is liable to this Impoſt, whether it be the product of the Kingdom or of Foreign Coun-

Countries, and it is the same as to all manner of Goods Exported from *Paris*, as Manufactures, all sorts of things *à la mode* for Dresses, either of Men or Women, and whether it be to the Provinces of *France*, or to Foreign Countries; so that there's nothing but what pays, the very Herbs and Flowers not being excepted. About 20 years ago the King had at least 20 Millions of Livres, or above a Million and a half Sterling yearly by this Impost, but it is without all doubt much diminished at present. The Salt alone which is sold at 14 and 15 *d. per* Pound, did formerly yield 1800000 Livres *per Annum*, which was appropriated for the Use of the Kings Table, and those of the Officers of his Household, tho' *Paris* be nothing near so Big, Rich and well Peopled as *London*; and by consequence spends much less.

Then besides the Tax on all things Imported into that City, for the use of Man and Beast, which pay by the Gross, either at the Gates, the entrance of the Suburbs, or to the *Pataches* on the River, (which are Boats with Officers of the Custom-house, and Guards to levy the said Tax on all things Imported or Exported by Water) there is moreover a Tax laid upon every thing that is retail'd within the City and Surburbs; and because that this Revenue must necessarily fall in proportion to the Decrease and Poverty of the People, the Court who are unwilling that it should do so, augment the Tax on every thing, to make up what they lose by this fall of the *Revenue*, which occasions abundance less to be consumed, and this Branch

of the Revenue to fall more and more, and People to ſuffer Extremly by it. Thoſe Taxes are ſo many that there are ſeveral Books writ for aſcertaining them. It is the ſame in ſeveral of the biggeſt Towns of the Kingdom and 'tis at preſent the beſt part of the Kings Revenues, becauſe the great Cities are not ſo Depopulated as the Country. *But let's return to our Subject:*

I ſhall ſuppoſe here the Popiſh Religion to be Good as to its Doctrine and Worſhip, and the Proteſtant Religion Falſe; yet the King of *France*, by embracing the latter, ſhould be aſſoon ſaved if he paid his Debts, reliev'd his People from their Preſſures, and his Kingdom from a Foreign Yoke which ruines it, if he labour'd inceſſantly to Re-eſtabliſh and Re-people his Kingdom, doing Juſtice to all, rewarding ſuch as have been undone by his Service in one manner or other, making reparation to his Reformed Subjects for the dammage he hath done them, making Vertue and Learning to Flouriſh, and Baniſhing Vice, Ignorance and Impoſture; all which he may do by aboliſhing Popery, and which can't be done without it. I ſay, that he would aſſoon be ſaved in a Religion that is falſe, as to Doctrine and Worſhip by doing thoſe things, as he could be in the Popiſh Religion, ſuppoſing it to be Orthodox in Worſhip and Doctrine, and that he did not perform his Duty in all thoſe reſpects, as it is certain he cannot do whilſt his Kingdom continues Popiſh.

Vengeance in ordinary caſes diſpleaſes God; but that which the French K. ſhould hereby take of the Court of *Rome* might well be called an

Holy

Holy Vengeance; seeing the Popes have ruin'd *France* by their Religion, secret Intrigues, and by the Spirit of Persecution, with which they have inspired her Princes, *&c.* The King on the other hand, would Re-establish *France* by the Ruine of the Popes; which were no more but the bruising of the Scorpion upon the wound that it makes.

By this means the King of *France* would obtain a mighty Ascendant over the House of *Austria*, by the Augmentation of his Power and Riches, and the Favour which he should find among Protestants; and the Pope would not be any thing formidable to the French King.

It's time now to draw to a conclusion, and therefore I shall only say, that it is clear as the Sun shine, that the Court of *France* by saving that dammage which Popery occasions to the Kingdom, might easily upon the 200 Millions which the Kingdom would at least gain by it, encrease its Revenue 100 Millions, without reckoning the Revenues of the Church, the Plate in their Churches and Treasuries, and their Growing-timber, which the King might dispose of as he should think fit, and at the same time the blessing of God would attend the King and the Nation, whereas they have great reason to dread the contrary, if they don't follow this Method. But whereas it continues too evident that the Romish Clergy influences the King to persecute and murder still his Protestant Subjects with all manner of Outrage, it it a certain proof that the Pope is afraid of his Power still, and does not think him reduced

low enough, and therefore if he can, he will certainly prompt him to undertake new Enterprizes against some Nation and perhaps a Protestant State, and the truth is while the French Court continues to treat their own Reformed Subjects at that rate, there's very good reason for Protestants to be Jealous of them.

By this Persecution we may perceive that the Morals of the Church of *Rome* are far worse than those of the civilized Pagans, as appears by that Saying of *Tacitus*, *Apud optimum quemque tam miserum est occidere quam perire*: That is to say, all honest Men account it as ungrateful to nature to kill others as to be kill'd themselves; but on the contrary, that which is call'd the Church of *Rome*, accounts it a thing meritorious to be *drunk with the Blood of the Saints*, & esteems it more advantagious to those that shed it, or occasion it to be shed than the Blood of the Cross; so that I cannot forbear to say, that it would seem that Persecuting Clergy are certain of their own Reprobation, for if they were in any doubt concerning it, or had the least hope of Salvation, or that their Church were not wholly abandoned by God, they would not so defile and pollute it, by such a desperate Conduct, and by the Commission of so many Cruelties, Perjuries, Profanities and Sacriledges to advance its Interest.

FINIS.

Consult the *Errata*.